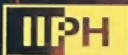


THE BOOK OF MAJOR SINS

Muhammad ibn Sulayman at-Tamimi



الدار العالمية للكتاب الإسلامي



IN THE NAME OF

ALLAH

THE MOST GRACIOUS, THE MOST MERCIFUL



The Book of Major Sins

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كتاب الكبائر

Imam Muhammad ibn Sulayman at-Tamimi

Translated by
Dr. Ibraheem as-Selek



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Contents

Pronunciation and Transliteration Chart	11
Arabic honorific symbols	15
About the Word ' <i>Lord</i> '	16
Foreword.....	17
The Major Sins	19
The greatest of the major sins	19
The major sins of the heart	20
Pride	20
Vanity	22
Hypocrisy and ostentation.....	23
Exultation	25
Despair of Allah's mercy and security from the plan of Allah	25
Being suspicious of Allah	26
Pride and mischief	28
Enmity and hatred	28
Immorality (obscenity)	29
Loving Allah's enemies	29
Hardness of hearts	30
Tenderness of hearts.....	32

The major sins of the tongue: Evils of the tongue	33
Talking too much	35
Artificiality and ranting	36
Prolonged disputes	37
People's fear for one's evil tongue	37
Immorality and obscenity	38
Falsehood and lying	39
Breaking one's covenant	40
Saying what you really do not know	41
Flattery and false praise	44
Lies eradicate blessings	45
Lies about dreams	45
Diseases of the heart and matters which deaden the heart	45
Satisfaction with disobedience	47
Desiring and craving	48
Doubting in faith	49
Discontentment	51
Anxiety	51
Doubt	53
Concealing acts	53
Greed for property and status	54
Impatience and cowardice	54
Stinginess	55
Punishment for miserliness	55

Hating righteous people.....	56
Envy	57
Evil thoughts about Muslims.....	57
Telling lies against Allah and His Messenger (ﷺ).....	58
Speaking about Allah without knowledge	59
False testimony.....	59
Slandering chaste, believing women	61
The two-faced person.....	62
Calumny	62
To revile, serious slander.....	63
Cursing	64
Disclosing secrets.....	65
Cursing a Muslim.....	65
Abusing the deceased.....	66
A man may curse his parents!	66
Non-Islamic call prohibited.....	67
Intercession in prescribed punishments	67
Giving help in a false dispute	68
Speak good or keep silent	69
Avoid speech during civil strife	69
The saying, "People have perished".....	70
Boasting	70
Reviling others' race	71
Claiming false ancestry	71
Denying lineage	72

False claims and transgressing in quarrels	72
Claiming knowledge with pride	73
Being ungrateful	74
Slandering the pious and ridiculing the poor	74
Ridicule	75
Frightening a Muslim	76
Boasting of receiving what has not been given	77
Talking about disobedience	77
Accusation of adultery	78
Calling a sinner 'master'	78
Swearing by one's honesty	78
Swearing by a religion other than Islam	78
Backbiting	79
Leading the blind astray	81
Publicizing immorality	82
Bribery	82
Presents for men of authority	83
Gifts for intercession	83
Acting dishonestly	84
Obeying the rulers	85
Leaving the community	86
Killing	90
Trials	92
Disobedience to parents	93
Breaking kinship ties	94

Harming the neighbour	96
Disrespecting elders	97
Making the husband angry	98
Harming righteous people	98
Trust and dishonesty	99
Rulership is a trust	101
Seeking position	101
Deceiving subjects	102
Mercy to the subjects	102
Not fulfilling people's needs	103
Nepotism	103
Tyranny and injustice	104
Injustice	105
Trust	105
Responsibility	107
Kindness to slaves	107
Kindness to animals	108
Slave's running away	108
Wronging a workman	109
A woman asking for divorce	109
Cuckoldry	109
Wronging a woman	110
Pointing a weapon jokingly	110
Partisanship	111
Protecting an innovator (A person of heresies)	111

Oppressing an orphan	112
Appropriation of land.	112
Oppression	113
Oppressing properties	113
Forsaking the oppressed	113
Muslim brotherhood.	114
Appendix 1: Jihad.	117
Appendix 2: Slavery.	127
Glossary of Islamic Terms	141



Pronunciation and Transliteration Chart

Arabic script	Pronunciation	Trans- literated form
أ	short 'a', as in <i>cat</i>	a
آ – ي	longer 'a', as in <i>cab</i> (not as in <i>cake</i>)	â
ب	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	h
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d

Arabic script	Pronunciation	Transliterated form
ذ	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh
ر	/r/ as in <i>raw</i> , <i>arid</i> and <i>war</i> ; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
س	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
ش	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	<u>dh</u>
ع	no close equivalent in English: a guttural sound in the back of the throat	ʿ
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in 'rouge'	gh

Arabic script	Pronunciation	Transliterated form
ف	/f/ as in <i>fill</i> , <i>effort</i> and <i>muff</i>	f
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word <i>Allah</i> , it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
هـ - ه - ح	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و	long 'u', as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yard</i> and <i>mayo</i>	y
ي	long 'e', as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh-oh</i> !	(omitted in initial position)

Diphthongs

Arabic script	Pronunciation	Trans-literated form
أو، َو	long 'o', as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw
أي، َي	long 'a', as in <i>aid</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

Diacritical marks (tashkeel)

Name of mark	Pronunciation	Trans-literated form
َ fathah	very short 'a' or schwa (unstressed vowel)	a
ِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
ُ dammah	shorter version of oo	u
ّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
◌ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel



Arabic honorific symbols

(ﷲ)	<i>Subhânahu wa Ta'âlâ</i>	The Exalted
(ﷺ)	<i>şalla Allâhu 'alayhi wa sallam</i>	Blessings and peace be upon him
(ﷺ)	<i>'alayhi as-salâm</i>	May peace be upon him
(ﷺ)	<i>rađiya Allâhu 'anhu</i>	May Allah be pleased with him
(ﷺ)	<i>rađiya Allâhu 'anhâ</i>	May Allah be pleased with her
(ﷺ)	<i>rađiya Allâhu 'anhumâ</i>	May Allah be pleased with both of them
(ﷺ)	<i>rađiya Allâhu 'anhum</i>	May Allah be pleased with all of them
(ﷺ)	<i>rađiya Allâhu 'anhunna</i>	May Allah be pleased with all of them (females only)



About the Word '*Lord*'

The word lord in English has several related meanings. The original meaning is 'master' or 'ruler', and in this sense it is often used to refer to human beings: 'the lord of the mansion' or 'Lord So-and-So' (in the United Kingdom, for example). The word *Lord* with a capital L is used in the lexicon of Islam to refer to the One and Only God – Allah. In Islam, there is no ambiguity about the meaning of this word. While it is true that one may occasionally use the word *lord* (whether capitalized or not) to refer to a human being, in Islamic discourse the reference of this term is always clear from the context. Whereas for Christians, Hindus and other polytheists, the word *Lord* with a capital L may refer to Allah, to Jesus or to some imagined deity, for Muslims, there can be no plurality of meaning. Allah alone is the Lord, and the Lord is Allah – not Jesus, not Rama, not any other being.

The Editor



Foreword

Praise be to Allah, the Exalted, the Sustainer of all the Worlds and blessings and peace be upon Muhammad, the last of all the Prophets and Messengers, and on the members of his family, his Companions, and all those who follow him until the Day of Resurrection.

One of the major tribulations of human existence is the consequence of committing sins or releasing evil into the world. According to the moral scale of Islam, it is known that man is imperfect or fallible and prone to committing sins. This is a part of his innate weak nature as a finite creature. However, it is a sin if he has the ways and means to attain relative moral perfection and deliberately chooses not to seek it.

By definition, a sin is any evil thought that is acted upon:

1. deliberately,
2. defying the unequivocal law of Allah, the Exalted,
3. violating the rights of Allah or the rights of man,
4. any deed harmful to the soul or body,
5. any evil deed committed repeatedly, and
6. a deed that is normally avoidable.

In Islam, there are major and minor categories of sins relating against Allah, the Exalted, and sins against Allah's creation. All sins against Allah, except one, are forgivable, if the sinner sincerely seeks forgiveness. Allah, the Exalted, has stated in the Qur'an that He does not forgive the sin of *shirk* (polytheism, pantheism, trinity, and so on), but He forgives sins other than this and pardons whom He wills. If the polytheist or atheist repents and turns to Allah with *tawheed* or belief in Allah alone, as his only deity, his sins will be forgiven. Sins

against men are forgivable only if the victims pardon the offender or if the proper compensations and/or punishments are applied.

The human being is imperfect, greedy and desirous of more. But committing a sin or making a mistake, as Adam (ﷺ) and Eve did, does not necessarily deaden the human heart, prevent spiritual reform or stop moral growth. On the contrary, the human being is capable of knowing where to turn and to whom he should turn for guidance. Much more important is the fact that Allah (ﷻ) is ever prepared to respond to the sincere calls of those who seek His aid.

He is the All-Compassionate and All-Merciful and His forgiveness is encompassing and His mercy is All-Inclusive:

﴿... رَبَّنَا اقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾ (سورة البقرة: ١٢٧)

﴿...Our Lord! Accept [our worship] from us, for you are the All-Hearing, the All-Knowing.﴾ (Qur'an 2: 127)

﴿... رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾ (سورة البقرة: ٢٨٦)

(٢٨٦)

﴿...Our Lord! Punish us not if we forget or fall into error. Our Lord! Lay not on us a burden like that which you did lay on those before us, a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Protector; grant us victory over the disbelievers.﴾ (Qur'an 2: 286)



The Major Sins

Allah (ﷻ) says:

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ...﴾ (سورة النساء: ٣١)

«If you avoid the major sins, which you are forbidden, We will remove from you your evil deeds...» (Qur'an 4: 31)

Allah (ﷻ) says:

﴿الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ...﴾ (سورة النجم: ٣٢)

«Those who avoid the major sins and abominations, save the unwilling offences...» (Qur'an 53: 32)

Ibn Jareer reported Ibn 'Abbâs (رضي الله عنه) as saying: Allah has sealed each of the major sins with hellfire, curse, wrath, or punishment.

He further reported Ibn 'Abbâs (رضي الله عنه) as saying: Major sins are closer to seven hundred than seven in number. However repentance after a major sin brings it to naught and a minor sin turns into major when one is persistent in doing it.

'Abdur-Razzâq reported Ibn 'Abbâs (رضي الله عنه) as saying: The number of major sins is closer to seventy than seven.¹

The greatest of the major sins

Abu Bakr (رضي الله عنه) reported:

«Allah's Messenger (ﷺ) said: Shall I not inform you about the greatest of the major sins?

¹ *Tafseer at-Tabari*, 4/44, hadith nos. 9208-9210.

We said: Yes, O Messenger of Allah.

He said: Associating others with Allah in worship and being undutiful to one's parents.

He then sat up from the reclining position and said: And I warn you against giving a lying speech and false statements... and he kept repeating it. We wished he would stop repeating it.»¹

The major sins of the heart

Abu Hurayrah (رضي الله عنه) narrated Allah's Messenger (ﷺ) as saying: «Allah does not look at your forms and your possessions, but He looks at your hearts and your deeds.»²

An-Nu'mân ibn Basheer (رضي الله عنه) related that the Prophet (ﷺ) said: «In the body there is a piece of flesh; if it becomes good, the whole body becomes good, but if it gets corrupt, the whole body gets corrupt; that is the heart.»³

Pride

Allah (ﷻ) says:

﴿...إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا﴾ (سورة النساء: ٣٦)

«...Allah does not like those who are self-deluding, proud and boastful.» (Qur'an 4: 36)

He further says:

﴿...إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ (سورة لقمان: ١٨)

¹ Bukhari and Muslim.

² Muslim.

³ Bukhari and Muslim.

«...Allah does not like any self-deluded and boastful.» (Qur'an 31: 18)

In another place, the Almighty says:

«...فَلْيَسْ مَوَى الْمُتَكَبِّرِينَ» (سورة النحل: ٢٩)

«...And indeed, what an evil abode will be for the arrogant.» (Qur'an 16: 29)

Ibn Mas'ood reported:

«Allah's Messenger (ﷺ) said: He who has in his heart the weight of a mustard seed of pride will not enter paradise.

A man remarked: O Allah's Messenger, a man likes his garment to be beautiful and his shoes to be beautiful.

The Prophet (ﷺ) replied: Allah is beautiful and likes beauty; pride is disdaining the truth (with arrogance and vanity) and despising the people.»¹

Hârithah ibn Wahb (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying:

«Shall I inform you about the inhabitants of the (hell)fire? They are the cruel, the proud and the conceited persons.»²

Abu Sa'eed (رضي الله عنه) reported that the Prophet (ﷺ) said:

«If anyone is humble for Allah's sake to a degree, Allah will exalt his status by one grade until He makes his abode in the higher rank of the High Places (that is, in paradise). If anyone is proud against Allah's orders to a grade, Allah will degrade him until He will put him to the lowest of the Low Places (that is, in hell).»³

Ibn 'Umar (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«Avoid pride, for a man may be proud owing to a cloak he puts on.»⁴

¹ Muslim.

² Bukhari.

³ Ahmad and Ibn Hibbân graded it authentic.

⁴ at-Ṭabarâni, *Majma' az-Zawâ'id*; its narrators are trustworthy.

Vanity

Allah (ﷻ) says:

﴿وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ﴾ (سورة المعارج: ٢٧)

﴿And those who are fearful of the punishment of their Lord.﴾ (Qur'an 70: 27)

It was narrated that Ibn Mas'ood (رضي الله عنه) said: "Destruction consists of two things: despair and vanity." Abu Bakr (رضي الله عنه) reported that a man praised another man greatly in front of the Prophet (ﷺ).

«The Prophet (ﷺ) said to him: Woe to you! You have cut off your companion's neck... and repeated it many times and then added: One of you who cannot help expressing praise for his brother should say: I think that he is so-and-so – in case he (really) found him such – and Allah knows the truth, and I do not confirm anybody's good conduct before Allah.»¹

Hâarith ibn Mu'âwiyah related that he told 'Umar ibn al-Khattâb (رضي الله عنه): People used to entice me to tell them stories.

He replied: I am afraid that when you tell them stories, you may consider yourself great amongst them; and when you do that often, you may admire yourself more until you feel as if you were in the star constellation above them! Thus Allah will put you down under their feet on the Day of Resurrection as much as that.²

Anas (رضي الله عنه) related that the Prophet (ﷺ) said:

«If you had not sinned, I would have feared for you what is more serious than vanity.»³

¹ Bukhari and Muslim.

² Ahmad with a good chain of narrators.

³ al-Bayhaqi in *It-haf as-Sâdat al-Muttaqeen*.

Hypocrisy and ostentation

Allah (ﷻ) says:

﴿...مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ (سورة الكهف: ١١٠)

﴿...Whoever hopes for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.﴾ (Qur'an 18: 110)

Jundub ibn 'Abdullâh (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«He who lets the people hear of his good deeds intentionally to win their praise, Allah will let the people know his real intention (on the Day of Resurrection); and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him).»¹

'Umar (رضي الله عنه) narrated Allah's Messenger (ﷺ) as saying:

«Actions are to be judged only by intentions, and a man would have only what he intended.»²

Abu Hurayrah (رضي الله عنه) related that Allah's Messenger (ﷺ) said:

«The first persons to be judged on the Day of Resurrection will be three:

1. A man who died as a martyr in Allah's path. He will be brought forward, and after Allah has reminded him of the favours He bestowed on him and the man acknowledges them, He, the All-High, will ask: What did you do to show gratitude for them?

The man will reply: I fought in Your cause until I was killed.

¹ Bukhari and Muslim.

² Bukhari and Muslim.

Allah will say: You have lied; you fought so that people might call you courageous, and they have done so.

Command will then be issued against him, and he will be dragged on his face and thrown into hell.

2. A man who acquired and taught knowledge and read the Qur'an will be brought forward, and after Allah has reminded him of the favours He showed him and the man acknowledges them, He will ask: What did you do to show gratitude for them?

The man will reply: I acquired and taught knowledge and read the Qur'an for Your sake.

Allah will say: You have lied; you acquired knowledge so that people might call you learned, and you read the Qur'an that they might call you a reciter, and they have done so.

Command will then be issued against him, and he will be dragged on his face and thrown into hell.

3. And then a man whom Allah made affluent and whom He had given all kinds of property will be brought forward, and after Allah has reminded him of the favours He showed him and the man acknowledges them, He will ask: What did you do to show gratitude for them? The man will reply: I have not neglected to give liberally for Your sake to all the causes approved by you for this purpose.

Allah will say: You have lied; you did it so that people might call you generous, and they have done so.

Command will then be issued against him, and he will be dragged on his face and thrown into hell.»¹

At-Tirmidhi transmitted the above hadith with the addition that Mu'awiyah (رضي الله عنه) wept upon hearing this hadith and recited:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا ...﴾ (سورة

هود: ١٥)

¹ Muslim.

«Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein...» (Qur'an 11: 15)

Exultation

Allah (ﷻ) says:

﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾ (سورة الانشقاق: ١٣)

«Verily, he was among his people in joy!» (Qur'an 84: 13)

Allah (ﷻ) also says:

﴿قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ﴾ (سورة الطور: ٢٦)

«They will say: Aforetime, we were afraid [of the punishment of Allah] in the midst of our families.» (Qur'an 52: 26)

And He says:

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمَ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ﴾ (سورة الأنعام: ٤٤)

«So when they forgot [the warning] with which they had been reminded, We opened to them the doors of every [pleasant] thing, until, when they rejoiced in that which they were given, We seized them all of a sudden and they were [then] in despair.» (Qur'an 6: 44)

Despair of Allah's mercy and security from the plan of Allah

Allah (ﷻ) says:

﴿...إِنَّهُ لَا يَأْتِيَنَّكَ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾ (سورة يوسف: ٨٧)

«...Certainly no one despairs of Allah's mercy except the people who disbelieve.» (Qur'an 12: 87)

﴿...فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾ (سورة الأعراف: ٩٩)

﴿...None feels secure from the plan of Allah, except the people who are losers.﴾ (Qur'an 7: 99)

Ibn Mas'ood (رضي الله عنه) said:

The greatest of the major sins are associating partners with Allah (in His Being, attributes, and/or worship), feeling secure against the plan of Allah, despairing of Allah's mercy, and despairing of Allah's soothing mercy.¹

Ibn 'Abbâs (رضي الله عنه) was asked: What are the major sins?

He answered: Associating partners with Allah (in His Being, in His attributes, and in His exclusive rights such as worship), feeling secure against Allah's plan, and despairing of Allah's soothing mercy.²

Being suspicious of Allah

Allah (ﷻ) says:

﴿...يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ...﴾ (سورة آل عمران: ١٥٤)

﴿...Moved by wrong suspicions of Allah; the suspicions due to ignorance...﴾ (Qur'an 3: 154)

Allah, the Glorious, says:

﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ...﴾ (سورة فصلت: ٢٣)

﴿And that was your assumption, which you assumed about your Lord; it has brought you to ruin...﴾ (Qur'an 41: 23)

And He says:

¹ 'Abdur-Razzâq.

² Ibn Abi Hâtim.

﴿...الظَّالِمِينَ بِاللَّهِ ظَنُّكَ السَّوْءَ...﴾ (سورة الفتح: ٦)

«...who imagine an evil opinion of Allah: on them is a round of evil...» (Qur'an 48: 6)

It was narrated from Ibn 'Umar (رضي الله عنه): The greatest of major sins is having an evil opinion of Allah.¹

Jâbir (رضي الله عنه) related that he heard Allah's Messenger (ﷺ) saying three days before his death:

«See that none of you dies without having good expectations from Allah.»²

Ibn Abi ad-Dunyâ added: "For some people's wrong assumption about Allah, they were brought to their destruction."

Allah (ﷻ) says:

﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾ (سورة
فُصِّلَتْ: ٢٣)

«And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers.» (Qur'an 41: 23)

Abu Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said:

«Allah said: I am to my slave as he thinks of Me.»³

In another version, recorded by Aḥmad and Ibn Ḥibbân, it was reported that he added (that Allah says):

«If he assumed good of Me, he will have it, and if he assumed evil (consequence and bad) of Me, he will have it.»⁴

¹ Ibn Mardawayah narrated it in *Kanz al-'Ummâl*.

² Bukhari and Muslim.

³ Bukhari and Muslim.

⁴ Aḥmad and Ibn Ḥibbân.

Pride and mischief

Allah (ﷻ) says:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا...﴾ (سورة القصص: ٨٣)

«That home of the hereafter [that is, paradise], We assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes...» (Qur'an 28: 83)

Anas (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«None of you will have true faith until he wishes for his (Muslim) brother what he wishes for himself.»¹

Abu Muhammad 'Abdullâh ibn 'Amr ibn al-Âṣ (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«None of you believes until his desire follows what I have brought.»²

Enmity and hatred

Allah (ﷻ) says:

﴿... فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ...﴾ (سورة النساء: ٥٩)

«...If you differ in anything amongst yourselves, refer it to Allah and His Messenger...» (Qur'an 4: 59)

And He says:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ...﴾ (سورة الممتحنة: ٤)

«There is for you an excellent example [to follow] in Ibrâheem [Prophet Abraham (ﷺ)]...» (Qur'an 60: 4)

¹ Bukhari and Muslim.

² al-Baghawi: *Sharh as-Sunnah*, vol. 1, p. 212.

Immorality (obscenity)

Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ...﴾ (سورة النور: ١٩)

«Indeed, those who like that immorality, illegal sexual relations, be spread and propagated among those who believe will have a painful punishment...» (Qur'an 24: 19)

And He says:

﴿...إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ...﴾ (سورة التوبة: ٩١)

«...If they are sincere to Allah and His Messenger, there is no cause for reproach against those who do good...» (Qur'an 9: 91)

Loving Allah's enemies

Allah (ﷻ) says:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ...﴾ (سورة المجادلة: ٢٢)

«You will not find people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger even though they be their fathers...» (Qur'an 58: 22)

And He says:

﴿قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُحَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ (سورة التوبة: ٢٤)

﴿Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah or His Messenger, and the striving in His cause, then wait until Allah brings about His decree. And Allah guides not the evildoing folk.﴾ (Qur'an 9: 24)

And He says:

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَمْسِكُمُ النَّارُ...﴾ (سورة هود: ١١٣)

﴿And incline not towards those who do wrong, lest the fire touch you...﴾ (Qur'an 11: 113)

Abu al-‘Āliyah said (it means): “Do not be pleased with their deeds.”

It was related that Ibn ‘Abbâs (رضي الله عنه) said (it means): “Do not turn towards them (the evildoers) altogether in love, tender words and friendship.”

Ibn Mas‘ood (رضي الله عنه) reported that Allah’s Messenger (ﷺ) said: «Everyone will be with those whom he loves.»¹

Hardness of hearts

Allah (ﷻ) says:

﴿فِيمَا نَقَضُوا مِيثَقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً...﴾ (سورة

المائدة: ١٣)

﴿So because of their breach of their covenant, We cursed them and made their hearts grow hard...﴾ (Qur'an 5: 13)

Allah (ﷻ) also says:

¹ Bukhari and Muslim.

﴿اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابَىٰ نَقُشُهُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ...﴾ (سورة الزمر: ٢٣)

«Allah has revealed the fairest of statements, a Scripture [this Qur'an] consistent [wherein promises of reward are] paired [with threats of punishment] whereat does tremble the skins of those who fear their Lord, then their skins and their hearts soften to Allah's reminder...» (Qur'an 39: 23)

Allah, the All-Glorious, says:

﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ...﴾ (سورة الحديد: ١٦)

«Is the time not ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed...» (Qur'an 57: 16)

Ibn 'Amr (رضي الله عنه) related from the Prophet (ﷺ) that he said:

«Be merciful, and Allah will be merciful on you; pardon people, and Allah will pardon you. Woe to those who suppress testimony. Woe to those who are obstinate and persistent in doing wrong and do it knowingly.»¹

Imam at-Tirmidhi related a report from Ibn 'Amr (رضي الله عنه) that the Prophet (ﷺ) said:

«Do not speak much without mentioning Allah, for much talk without remembering Allah causes hardness of heart, and the one who is farthest removed from Allah is he who has a hard heart.»²

It was narrated on the authority of Jâbir (رضي الله عنه) that the Prophet (ﷺ) said:

«Allah will not show mercy to him who is not merciful to the people. Allah will not be merciful to him who does not show mercy to the people.»³

¹ Ahmad.

² at-Tirmidhi.

³ Bukhari and Muslim.

Tenderness of hearts

Allah (ﷻ) says:

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ...﴾ (سورة الكهف: ١٤)

﴿We gave strength and firmness to their hearts...﴾ (Qur'an 18: 14)

Allah (ﷻ) also says:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ أَجْرٌ كَبِيرٌ﴾ (سورة العنكبوت: ١-٣)

﴿Alif. Lâm. Meem. Do men imagine that they will be left [at ease] because they say: We believe, and will not be tested with affliction? Lo! We tested those who were before them, for Allah will surely know those who are sincere, and will know those who feign [are evident liars].﴾ (Qur'an 29: 1-3)

Allah, the All-Gracious, says:

﴿قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ...﴾ (سورة المائدة: ٢٢)

﴿They said: O Moosâ [Moses]! In it [this holy land] are a people of great strength...﴾ (Qur'an 5: 22)

Allah (ﷻ) says:

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ...﴾ (سورة العنكبوت: ١٠)

﴿And of the people are some who say: We believe in Allah. But when one is harmed for the sake of Allah, they consider the trial of humankind as Allah's punishment...﴾ (Qur'an 29: 10)

Ibn 'Amr (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying:

«The Muslim is he from whose tongue and hand the Muslims are safe, and the *Muhâjir* (emigrant) is he who abandons what Allah has prohibited.»¹

The major sins of the tongue: Evils of the tongue

Allah (ﷻ) said:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ (سورة الفرقان: ٦٣)

«The [faithful] slaves of the Beneficent [Allah] are they who walk upon the earth modestly, and when the foolish ones address them [harshly] they answer: Peace.» (Qur'an 25: 63)

And Allah (ﷻ) says:

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ...﴾ (سورة القصص: ٥٥)

«And when they hear ill speech – *al-laghw*, they turn away from it...» (Qur'an 28: 55)

Allah (ﷻ) also says:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ (سورة ق: ١٨)

«Not a word does he utter but there is a watcher by him ready [to record it].» (Qur'an 50: 18)

It was narrated on the authority of Abu Hurayrah (رضي الله عنه) that Allah's Messenger (ﷺ) said:

«He who believes in Allah and the Last Day should say what is good, or keep silent.»²

¹ Bukhari and Muslim.

² Bukhari and Muslim.

Sahl ibn Sa'd (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: «Whoever guarantees (the chastity of) what is between his two jaw bones (that is, mouth and tongue) and what is between his two legs (that is, his private parts), I shall guarantee for him paradise.»¹

Sufyân ibn 'Abdullâh (رضي الله عنه) related:

«He asked: O Allah's Messenger, what is the thing you fear most for me?

The Prophet (ﷺ) took hold of his own tongue and replied: Restrain this.»²

Mu'âdh ibn Jabal (رضي الله عنه) reported:

«He asked: O Messenger of Allah! Shall we really be punished for what we talk about?

He replied: I am surprised, Mu'âdh! Will anything but the harvest of their tongues overthrow men in hell on their faces – or he said: on their nostrils?»³

Abu Sa'eed (رضي الله عنه) narrated Allah's Messenger (ﷺ) as saying:

«When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allah for our sake, for we are dependent on you; if you are straight we are straight, but if you are crooked we are crooked.»⁴

Abu Hurayrah (رضي الله عنه) related that the Prophet (ﷺ) said:

«A man speaks a word without considering it of any importance, yet for it he will sink down into hell further than the distance between the east and the west.»⁵

¹ Bukhari and Muslim.

² at-Tirmidhi and he graded it as *hasan* and authentic.

³ at-Tirmidhi and he graded it as *hasan* and authentic.

⁴ at-Tirmidhi and he graded it as *hasan* and authentic.

⁵ Bukhari and Muslim.

Bilâl ibn al-Hâarith (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«A man speaks a word pleasing to Allah, not realising that it is worth so many rewards, for which Allah records for him His good pleasure till the Day he meets Him, and a man speaks a word displeasing to Allah, the All-High, not realising that it leads to so many sins for which Allah records for him His displeasure till the Day he meets Him.»¹

Jundub ibn 'Abdullâh (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«A man said: I swear by Allah that Allah will not forgive so and so, whereupon Allah said: Who is this man who swears that I will not forgive so and so? For I have forgiven so and so and have made his (the speaker's) deeds to come to nothing.»²

It was reported that the man who swore was a pious and God-fearing man. Abu Hurayrah said one should speak words that preserve his world and hereafter.

Talking too much

Allah (ﷻ) says:

﴿وَلَا عَلَىٰكُمْ لِحْظِينَ ۚ كِرَامًا كَنِينَ ۝ يِعْمُونَ مَا تَعْمَلُونَ ۚ﴾ (سورة الانفطار: ١٠-١٢)

«Lo! There are above you guardians [angels], generous and recording, who know [all] that you do.» (Qur'an 82: 10-12)

Al-Mugheerah ibn Shu'bah (رضي الله عنه) reported that the Prophet (ﷺ) said:

¹ at-Tirmidhi rated it as *hasan* and authentic.

² Muslim.

«Allah has made it unlawful for you to be undutiful to your mothers, to bury your daughters alive, to refuse to help the poor and others, and to beg things from men. Allah dislikes for you three things: engaging in (sinful and) useless talk, asking too many (and unnecessary) questions (about religious matters), and squandering wealth.»¹

Jābir (رضي الله عنه) related that the Prophet (ﷺ) said:

«People dearest to me and seated nearest to me on the Day of Resurrection from amongst you will be those who have the best characters, and the most hateful to me and seated farthest away from me on the Day of Resurrection will be those who speak much and are loud-mouthed, and who are proud.»²

Artificiality and ranting

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ...﴾ (سورة المنافقون: ٤)

«And when you look at them, their bodies please you; and when they speak, you listen to their words...» (Qur'an 63: 4)

Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

«An eloquent speech may have the influence of magic.»³

Ibn 'Umar (رضي الله عنه) also narrated that Allah's Messenger (ﷺ) said:

«Allah hates the (artificial) eloquent speaker among men who moves his tongue round among his teeth as cattle do (whilst grazing).»⁴

Abu Hurayrah (رضي الله عنه) related that the Prophet (ﷺ) said:

¹ Bukhari and Muslim.

² at-Tirmidhi graded it as *hasan* and authentic.

³ Bukhari.

⁴ at-Tirmidhi rated it *hasan*.

«Allah will not accept repentance or ransom on the Day of Resurrection from the one who learns excellence of speech to captivate thereby the hearts of people.»¹

Mu‘āwiyah (رضي الله عنه) reported:

«Allah’s Messenger (ﷺ) cursed those who articulate words (for show) distinctly as they do with poetry.»²

Prolonged disputes

Allah (ﷻ) says:

﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ﴾ (سورة البقرة: ٢٠٤)

«And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the most contentious of enemies.» (Qur’an 2: 204)

‘Ā’ishah (رضي الله عنها) narrated that the Prophet (ﷺ) said:

«The man who is most hateful to Allah is the one who quarrels and disputes most.»³

Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«It is a serious enough fault – sin – for you to keep on contending.»⁴

People’s fear for one’s evil tongue

Allah (ﷻ) says:

¹ Abu Dāwood.

² Aḥmad.

³ Bukhari and Muslim.

⁴ at-Tirmidhi.

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ (سورة الهُمَزَة: ١)

«Woe to every slanderer and backbiter.» (Qur'an 104: 1)

‘Ā’ishah (رضي الله عنها) narrated that Allah’s Messenger (ﷺ) said:

«The one who will have the worst position in Allah’s estimation on the Day of Resurrection will be the one whom the people leave for fear of the harm or evil he might do to them.»¹

Immorality and obscenity

Allah, the All-Glorious, says:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِالْغَوَامِرِ كَرَامًا﴾ (سورة الفرقان: ٧٢)

(٧٢)

«Those who witness no falsehood and if they pass by futility, they pass by it with honourable [avoidance].» (Qur'an 25: 72)

Ibn Mas‘ood (رضي الله عنه) narrated that the Prophet (ﷺ) said:

«A believer is not given to abusing others or cursing them, nor is he immoral or shameless.»²

Abu ad-Dardâ’ (رضي الله عنه) related that the Prophet (ﷺ) said:

«There will be nothing heavier which will be put on the believer’s scale on the Day of Resurrection than good character. And Allah hates the profligate and the obscene, who is loose in speech.»³

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«Gentleness is not introduced into any affair without beautifying it and is not withdrawn from any affair without making it ugly.»⁴

¹ Bukhari and Muslim.

² at-Tirmidhi graded it as authentic.

³ at-Tirmidhi graded it as authentic.

⁴ Muslim.

Ibn Mas'ood (رضي الله عنه) narrated that the Prophet (ﷺ) said:
 «Shall I not tell you who is kept away from hell and from whom hell is kept away? From everyone who is gentle and kind, approachable and of easy disposition.»¹

Jareer (رضي الله عنه) reported that the Prophet (ﷺ) said:
 «He who is deprived of gentleness is deprived of every good.»²

Falsehood and lying

Allah (ﷻ) says:

﴿إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَذِبُونَ﴾ (سورة النحل: ١٠٥)

«Only they invent falsehood who believe not Allah's revelations, and [only] they are the liars.» (Qur'an 16: 105)

Allah (ﷻ) says:

﴿...وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾ (سورة البقرة: ١٠)

«...And for them is a painful punishment because they [habitually] used to lie.» (Qur'an 2: 10)

Allah, the All-Glorious, says:

﴿وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ﴾ (سورة الجاثية: ٧)

«Woe to every sinful liar.» (Qur'an 45: 7)

Ibn Mas'ood (رضي الله عنه) reported that the Prophet (ﷺ) said:

«Truthfulness leads to righteousness and righteousness leads to paradise. A man speaks the truth and makes truth his object until he is written as eminently truthful with Allah. Falsehood leads to

¹ at-Tirmidhi graded it as *hasan*.

² Muslim.

wickedness and wickedness leads to hellfire. A man speaks falsehood and makes falsehood his object until he is written as a great liar before Allah.»¹

In another version:

«If a man continues to speak falsehood and makes falsehood his object, he will have a black mark put on his heart, until his heart is blackened completely and he will be recorded before Allah as one of the liars.»²

Ṣafwān ibn Sulaym (رضي الله عنه) reported:

«Allah's Messenger (ﷺ) was asked whether a believer could be a coward to which he replied: Yes.

He was then asked whether a believer could be a miser and he replied: Yes.

He was then asked whether a believer could be a (great) liar, and he replied: No.»³

Ibn 'Umar (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«When a man lies, the angel moves away from him the distance of a mile.»⁴

Breaking one's covenant

Allah (ﷻ) says:

﴿ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴾ (سورة التوبة: ٧٧)

¹ Bukhari and Muslim.

² Mālik: *al-Muwattaʿa*.

³ Mālik.

⁴ at-Tirmidhi.

«So He has made the consequence [to be] hypocrisy in their hearts until the Day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.» (Qur'an 9: 77)

Abu Hurayrah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: «There are three signs of a hypocrite; when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.»¹

Ibn 'Umar (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: «There are four characteristics; whoever possesses all of them is a sheer hypocrite and anyone who possesses one of them possesses a characteristic of hypocrisy until he abandons it. They are: When one is entrusted, he betrays his trust; when he speaks, he lies; when he makes a covenant, he acts treacherously; and when he quarrels, he deviates from the truth (also he uses abusive language).»²

Saying what you really do not know

Allah (ﷻ) says:

﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾ (سورة النور: ١٥)

«Behold, you received it on your tongues and said out of your mouth things of which you had no knowledge, and you thought it to be a light matter, while it was most serious in the sight of Allah.» (Qur'an 24: 15)

Allah (ﷻ) says:

¹ Bukhari and Muslim.

² Bukhari and Muslim.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحِرُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ﴾ (سورة الحجرات: ٦)

«O you who believe! If a sinner – a wicked – comes to you with any news, ascertain the truth, lest you harm people out of ignorance and become, over what you have done, regretful.» (Qur'an 49: 6)

Ibn Mas'ood or Hudhayfah reported that Messenger of Allah (ﷺ) said:

«It is a bad riding-beast for a man to say something he does not really know.»¹

Abu Hurayrah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: «It is enough to render a man a liar that he narrates and communicates whatever he hears.»²

Allah (ﷻ) says:

﴿... قَالُوا أَنَّنَا هُمْ زُورٌ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾ (سورة البقرة: ٦٧)

«...They said: You make a laughing-stock of us? He said: I seek refuge in Allah from being among the ignorant!» (Qur'an 2: 67)

Umm Kulthoom (رضي الله عنها), the daughter of 'Uqbah, reported that she heard Allah's Messenger (ﷺ) saying:

«A liar is not the one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute) or he conveys good.»³

In Muslim's version, it is mentioned that she added:

«I never heard him (she meant the Prophet) giving permission of lying in anything except in three (things): war, conciliating between people

¹ Abu Dâwood.

² Muslim.

³ Bukhari and Muslim. Muslim (Eng. trans.), p. 1374, hadith no. 6303.

and the conversation of a man with his wife and the conversation of a woman with her husband.»¹

‘Abdullâh ibn ‘Âmir (رضي الله عنه) narrated:

«My mother called me one day when Allah’s Messenger (ﷺ) was sitting in our house, saying: Come here and I shall give you something.

Allah’s Messenger (ﷺ) asked her what she intended to give me (Ibn ‘Âmir). She replied that she intended to give me some dates.

He said: If you did not give him anything, a lie would be recorded against you.»²

Abu Hurayrah (رضي الله عنه) reported that Allah’s Messenger (ﷺ) said:

«If someone says to a boy: Come here and I shall give you something, then he actually gives him nothing, a lie would be recorded against him.»³

Asmâ’ bint Yazeed (رضي الله عنها) narrated that once:

«She said: O Allah’s Messenger, if a woman said that she does not like something, but in reality she likes it, would it be recorded as a lie against her?

The Prophet (ﷺ) said: Yes! Every kind of lie is recorded even the smallest one.»⁴

Bahz ibn Hakeem, on his father’s authority, said that his grandfather reported Allah’s Messenger (ﷺ) as saying:

«Woe be to him who tells things, speaking falsely, to make the people laugh. Woe to him! Woe to him!»⁵

¹ Muslim (Eng. trans), p. 1374, hadith no. 6303. But it has been narrated by Ibn Shihâb.

² Abu Dâwood and Aḥmad.

³ Aḥmad.

⁴ Aḥmad.

⁵ at-Tirmidhi.

Flattery and false praise

Allah (ﷻ) says:

﴿...وَأَجْتَنِبُوا قَوْلَ الزُّورِ﴾ (سورة الحج: ٣٠)

﴿...and shun the word that is false.﴾ (Qur'an 22: 30)

‘Abdullâh (ﷺ) said:

A man goes out of his home with his *deen* (religion), and when he meets someone he needs for some affairs begins to say to him: You are so and so, overly praising him so that he may attend to his affairs. Allah will be displeased with him and he will come back having lost his religion.¹

Allah (ﷻ) says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يُزَكِّي مَنْ يَشَاءُ...﴾ (سورة النساء: ٤٩)

﴿Have you not turned your thought to those who claim purity for themselves? Nay, Allah purifies whom He will...﴾ (Qur'an 4: 49)

Miqdâd (ﷺ) reported that a person began to praise ‘Uthmân, whereupon Miqdâd sat upon his knees and began to throw dust upon his (the flatterer’s) face. ‘Uthmân asked: “What is the matter with you?” And he said that Allah’s Messenger (ﷺ) said:

«When you see those who are given to praising people, throw dust in their faces.»²

Mu‘âwiyah (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«Avoid praising people, for it is as if you have slaughtered them!»³

¹ Imam Aḥmad.

² Muslim.

³ Aḥmad.

Lies eradicate blessings

Hakeem ibn Hızâm (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: «Both parties in a business transaction have a right to annul it so long as they have not separated, and if they tell the truth and make everything clear they will be blessed in their transaction, but if they conceal anything and lie, then the blessing in their transaction will be wiped away.»¹

Lies about dreams

Ibn 'Abbâs (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: «If anyone pretends to have had a dream which he did not see, he will be given (on the Day of Resurrection) the task of tying a knot between two barley grains, but he will be unable to do so.»²

Diseases of the heart and matters which deaden the heart

Allah (ﷻ) says:

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴾
(سورة البقرة: ١٠)

«In their hearts is a disease. So Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.» (Qur'an 2: 10)

Allah (ﷻ) says:

¹ Bukhari and Muslim.

² Bukhari.

﴿لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا﴾ (٦٠) ﴿مَلْعُونِينَ أَيْنَمَا تَقِفُوا أَخِذُوا وَقْتِكُمْ نَفْتِيلًا﴾ (٦١) (سورة الأحزاب: ٦٠-٦١)

«If the hypocrites, and those in whose hearts is a disease, and the alarmists [those who spread rumours] in the city do not cease, We verily shall urge you on against them, then they will be your neighbours in it but a little while. Accursed, they will be seized wherever found and slain with a [fierce] slaughter.» (Qur'an 33: 60-61)

Abu Hurayrah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: «When a believer commits a sin, a black dot is made on his heart. Then if that person leaves that sin and repents, his heart is cleared (from that covering dot), but if he repeats the sin, then that dot (stain) goes on increasing till his heart is completely covered with it, and that is *ar-rân* which Allah mentioned in the Qur'an, as follows:

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ (١٤) (سورة المطففين: ١٤)

«Nay! But on their hearts is the *rân* [stain of the evil deeds] which they used to earn.» (Qur'an 83: 14)»¹

Al-A'mash said that Mujâhid explained the meaning of the above mentioned Qur'anic verse (83: 14) gesturing with his hand:

He said: They used to consider that the pure heart is like this palm, but if a slave commits a sin, his heart will be covered like this – then he grasped his little finger – and when he commits another sin it will be covered like this – and he grasped another finger, until he completely grasped all of his fingers. Then he said: A seal will be put over it, and that is the rust or the stain of the heart.²

¹ at-Tirmidhi.

² Ibn Jareer transmitted something to the same effect on the authority of Abu Kurayb, from Wakee', from Mujâhid.

It is also narrated that Mujāhid said: “The rust of the heart is less severe than the sealing, and the sealing is less severe than the heart being totally locked in.”

Abu Sa‘eed (رضي الله عنه) reported that Allah’s Messenger (ﷺ) said:
«The heart is of four types.

1. A pure (and open) heart, free from hatred (and ill feelings), something like a brilliant lamp,
2. A hardened (and covered) heart, enclosed in a sheath,
3. An inverted heart, and
4. A plated and flattened heart.

The pure heart is that of a believer; its lamp contains the light of faith. The hardened (and covered) heart is that of an unbeliever. The inverted heart is that of a pure hypocrite who knew the truth and then denied it. The plated and flattened heart contains faith and hypocrisy; the faith is like a green plant which is watered with good water, and hypocrisy is like an ulcer which is supplied with pus and dirty blood, so whichever one of faith or hypocrisy gets the upper hand over the heart will be the predominator.»

Satisfaction with disobedience

It was narrated that Ibn Mas‘ood (رضي الله عنه) said: “You are destroyed if your heart is not acquainted and satisfied with what is just and denies what is evil.”

‘Abdullāh ibn Mas‘ood (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:

«There was no Prophet whom Allah raised up among his people before me, who did not have among his people followers and companions who held strongly to his Sunnah and followed what he commanded them with; then they were succeeded by people who said what they

did not practice themselves and did things they were not commanded to do. So he who strives against them with his hand is a believer, he who strives against them with his tongue is a believer, and he who strives against them with his heart is a believer. Beyond that there is not so much faith as a grain of mustard seed.»¹

Umm Salamah (رضي الله عنها) reported that Allah's Messenger (ﷺ) said: «Rulers will be appointed over you, and you will find them doing good as well as bad deeds. The one who hates their bad deeds is absolved from blame, and the one who disapproves of their bad deeds is safe. But the one who approves of their bad deeds and follows them (is a loser).»

“Hating and disapproving” refers to liking and disliking from the heart. Another version of the hadith, on the same authority, has the addition: «And those who followed them are destroyed.»²

Desiring and craving

It was narrated on the authority of Abu Bakrah (رضي الله عنه):

«The Messenger of Allah (ﷺ) said: When two Muslims face each other with their swords, the murderer and the murdered will go to hellfire.

People asked: O Allah's Messenger! This is understood for the murderer, but what was wrong with the one who is murdered?

The Prophet (ﷺ) replied: He surely had the intention to kill his companion.»³

Abu Kabshah al-Anmâri (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

¹ Muslim.

² Muslim.

³ Bukhari and Muslim.

«The likeness of this Ummah (nation) is like the four types of men,

1. A man on whom Allah bestowed wealth and knowledge, wherewith he acts in accordance with his knowledge.
2. A man on whom Allah bestowed knowledge but not wealth and riches, who says: Had I wealth such as so-and-so, I would act as he does. Their rewards are equal.
3. A man on whom Allah bestowed wealth but not knowledge, and he acts in an ignorant manner not knowing what he must do and what he must not.
4. And a man whom Allah bestowed with neither wealth nor knowledge, who says: Had I wealth like so-and-so has, I would deal with it as he does. The load they have to bear are equal.»¹

Doubting in faith

Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا...﴾ (سورة الحجرات: ١٥)

«The believers are the only ones who have believed in Allah and His Messenger, and then doubt not...» (Qur'an 49: 15)

Allah, the All-Glorious, says:

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾﴾ (سورة البقرة: ٤-٥)

«And who believe in that which is revealed unto you [Muhammad] and that which was revealed before you, and are certain of the hereafter. These depend on guidance from their Lord, and these are the successful.» (Qur'an 2: 4-5)

¹ at-Tirmidhi.

Allah (ﷻ) says:

﴿وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُصْبِقِينَ﴾ (سورة الجاثية: ٣٢)

﴿And when it was said: Lo! Allah's promise is the truth, and there is no doubt about the Hour's coming, you said: We know not what the Hour is. We deem it nothing but a conjecture, and we are by no means convinced.﴾ (Qur'an 45: 32)

Mu'adh (رضي الله عنه) used to say in all his sittings every day, and he rarely missed it: Allah is a just Judge, and those who doubt this are destroyed.

Ibn Mas'ood (رضي الله عنه) said:

It is a sign (proof) of belief that you do not try to satisfy anyone by doing what displeases Allah, or praise someone for what Allah has granted you, or blame somebody for what Allah has deprived you of. Allah, with His knowledge and justice, provided ease and high spirits in firm faith, and put grief and anxiety in doubt and discontentment. Allah's sustenance could not be brought by the care of a careful man, or be prevented by the hatred of a hateful man.

'Umar (رضي الله عنه) said on the Day of Hūdaybiyah: I made up for that by many good deeds.

This highlights the meaning of the hadith narrated by Ibn 'Abbās (رضي الله عنه):

He tasted the relish (sweetness) of *eemân* (faith) – pleased with Allah as Lord, with Islam as religion, and with Muhammad (ﷺ) as the Messenger.¹

¹ Muslim.

Discontentment

Allah (ﷻ) says:

﴿...وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ...﴾ (سورة التغابن: ١١)

﴿...If anyone believes in Allah, He guides his heart [aright]...﴾ (Qur'an 64: 11)

‘Alqamah said, explaining this verse:

When a man suffers a calamity and he knows that it is from Allah, he feels contented and submits to it and this springs from the conviction of his faith.

Anas (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«When Allah loves a people, He afflicts them; those who accept it gladly receive Allah's good pleasure, but those who are displeased receive Allah's displeasure.»¹

Anxiety

Allah, the All-Gracious, says:

﴿...فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ...﴾ (سورة الفتح:

(٢٦)

﴿...Allah sent down His tranquillity to His Messenger and to the believers...﴾ (Qur'an 48: 26)

Allah, the All-Glorious, says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ...﴾ (سورة

النساء: ٦٥)

¹ at-Tirmidhi.

«But no, by your Lord, they can have no faith until they make you [O Muhammad] judge in all disputes between them...» (Qur'an 4: 65)

Allah (ﷻ) says:

﴿يَأَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾﴾ (سورة

الفجر: ٢٧-٢٨)

«[To the righteous soul will be said:] O [you] soul, in complete rest and satisfaction! Come back to your Lord, well-pleased [yourself], and well-pleasing unto Him!» (Qur'an 89: 27-28)

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «The brave is not the one who overcomes the people by his strength, but the brave is the one who controls himself while in anger.»¹

Abu Hurayrah (رضي الله عنه) reported:

«A man asked the Prophet (ﷺ) to give him advice.

The Prophet (ﷺ) said: Do not be angry.

The man repeated that several times and every time the reply was: Do not be angry.»²

Abu Dharr (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«He is successful whose heart Allah made sincere towards faith, whose heart He made free from unbelief, his tongue truthful, his soul tranquil, his nature straight, whose ear He made attentive and eyes observant. The ear is a funnel and the eye is a repository for what the heart learns. He is successful whose heart is made retentive.»³

¹ Bukhari and Muslim.

² Bukhari.

³ Ahmad's *Majma' az-Zawâ'id*.

Doubt

Allah (ﷻ) says:

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ...﴾ (سورة الأعراف: ١٧٩)

﴿Many are the jinn and men We have made for hell; they have hearts wherewith they understand not...﴾ (Qur'an 7: 179)

Ibn 'Abbās, Mu'āwiyah, and others (رضي الله عنهم) narrated that Allah's Messenger (ﷺ) said:

«When Allah wishes good for anyone, He makes him comprehend the religion.»¹

Al-Barā' ibn 'Āzib (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«When a man who lives in doubt will die, two angels will come to him and ask him: Who is your Lord? What is your religion? Who was the Prophet sent to you?

He will answer the two angels: Alas, alas I do not know! I heard the people saying something, so I said it.»²

Concealing acts

Allah (ﷻ) says:

﴿يَسْتَخْفُونَ مِّنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِّنَ اللَّهِ وَهُوَ مَعَهُمْ ...﴾ (سورة النساء: ١٠٨)

﴿They can hide [their deeds] from the people, but they cannot hide them from Allah, for He is with them [by His knowledge]...﴾ (Qur'an 4: 108)

¹ Bukhari and Muslim.

² Ahmad.

Abu Mas'ood 'Uqbah ibn 'Âmr (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«One of the things people have learned from the words of the earlier Prophets is: If you have no shame, then do whatever you like.»¹

Greed for property and status

Ka'b ibn Mâlik (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Two hungry wolves let loose among sheep are not more destructive than the greed of a man for property and status are to his religion.»²

Impatience and cowardice

Allah (ﷻ) says:

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۚ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۚ﴾
(سورة المعارج: ١٩-٢٢)

«Verily man was created very impatient, irritable [discontented] when evil touches him. And niggardly when good reaches him except those who pray.» (Qur'an 70: 19-22)

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «The worst things in a man are impatience, niggardliness and unrestrained cowardice.»³

Jâbir (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

¹ Bukhari.

² at-Tirmidhi.

³ Abu Dâwood.

«Beware of niggardliness, for niggardliness destroyed your predecessors, inducing them to shed one another's blood and treat forbidden things as lawful.»¹

Stinginess

Allah (ﷻ) says:

﴿الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ...﴾ (سورة النساء: ٣٧)

«Those who are miserly and enjoin miserliness on others...» (Qur'an 4: 37)

Allah (ﷻ) says in another place:

﴿وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ﴾ (سورة الذاريات: ١٩)

«And in their wealth there is a due share for the beggar and the deprived.» (Qur'an 51: 19)

Jâbir (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) once asked: O Banu Salamah! Who is your chief?

They replied: Al-Jadd ibn Qays, but he is a stingy man.

He said: And which disease is worse than being stingy? No, your chief is 'Amr ibn al-Jamooḥ.»²

Punishment for miserliness

Allah (ﷻ) says:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ إِيمَاءَ أَنَّهُمْ آلَهُمْ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ...﴾ (سورة آل عمران: ١٨٠)

¹ Muslim.

² Bukhari in *al-Adab al-Mufrad*.

«And let not those who covetously withhold of that gifts which Allah has given them of His grace, think that it is good for them. Nay, it [miserliness] will be worse for them; soon it will be tied to their necks like a twisted collar, on the Day of Judgement...» (Qur'an 3: 180)

Asmâ' bint Abu Bakr (رضي الله عنها) narrated that the Prophet (ﷺ) said to her:

«Do not shut your money bag, otherwise Allah will withhold His blessings from you.»¹

In another version, it is reported that she said:

«Spend and Allah will spend on you.»²

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Two angels come down (from the heaven) and one of them says: O Allah! Compensate every person who spends in your cause, and the other (angel) says: O Allah! Destroy every miser.»³

Hating righteous people

Allah (ﷻ) says:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾
(سورة الحشر: ١٠)

«And those who come after them say: Our Lord! Forgive us, and our brethren who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord! You are All-Kind, All-Merciful.» (Qur'an 59: 10)

¹ Bukhari.

² Ahmad.

³ Bukhari.

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «Allah says: Whosoever shows enmity to a *wali* (friend) of Mine, then I have declared war against him.»¹

Abu Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: «Whosoever believes in Allah and the Last Day does not hate the *Anṣār* (Madinī Muslims – helpers of the Prophet in Madinah).»²

Envy

Allah (ﷻ) says:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ...﴾ (سورة النساء: ٥٤)
 «Or do they envy people for what Allah has given them of His bounty...?» (Qur'an 4: 54)

Anas (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «None of you will have faith until he wishes for his (Muslim) brother what he wishes for himself.»³

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «Beware of envy as it devours good deeds just as fire devours fuel (wood or grass).»⁴

Evil thoughts about Muslims

Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ...﴾ (سورة الحجرات: ١٢)

¹ Bukhari.

² Muslim.

³ Bukhari and Muslim.

⁴ Abu Dâwood.

«O you who believe! Avoid much suspicion, indeed some suspicions are sins...» (Qur'an 49: 12)

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «Beware of suspicion, for suspicion is the worst form of false talk – lies.»¹

Telling lies against Allah and His Messenger (ﷺ)

Allah (ﷻ) says:

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا...﴾ (سورة الأنعام: ٢١)

«Who does more aggression and wrong than he who invents a lie against Allah...» (Qur'an 6: 21)

Allah (ﷻ) says:

﴿وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ...﴾ (سورة الزمر: ٦٠)

«On the Day of Judgement you will see those who told lies against Allah – their faces will be turned black...» (Qur'an 39: 60)

Anas ibn Mâlik (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «Ascribing false things to me is not like ascribing false things to anyone else. Whoever tells a lie against me deliberately will certainly occupy his seat in hellfire.»²

Samurah ibn Jundub (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«If anyone relates a hadith from me thinking that it is false, then he is one of the liars.»³

¹ Muslim.

² Bukhari and Muslim.

³ Muslim.

Speaking about Allah without knowledge

Allah (ﷻ) says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾ (سورة الأعراف: ٣٣)

«Say: My Lord forbids only indecencies [shameful deeds – *al-fawāhish*], such of them as are apparent and such as are within, and sin and wrongful oppression, and that you associate with Allah that for which no warrant [authority] has been revealed, and that you tell concerning Allah that which you know not.» (Qur'an 7: 33)

Abu Moosâ (رضي الله عنه) said:

Anyone to whom Allah granted knowledge must teach it to other people and must never say what he is not sure about, otherwise he will be a pretender, or will be astray from the true religion.

Ibn 'Amr (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Allah does not take away knowledge by removing it from the hearts of men, but He takes it away by the death of the (religious) learned men till when none of the (religious) learned men remains, then people will take ignorant men as their leaders. Cases will be presented to them and they will pass judgement without knowledge. So they will go astray and lead others astray.»¹

False testimony

Allah (ﷻ) says:

﴿...وَأَجْتَنِبُوا قَوْلَ الزُّورِ﴾ (سورة الحج: ٣٠)

¹ Bukhari.

«...and shun false statement.» (Qur'an 22: 30)

Ibn 'Umar (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:
«Birds will flap their wings and throw out the score they will have because of the awe of the Day of Resurrection, but the feet of him who witnesses falsehood will not move till he enters his abode in hell.»¹

Abu Bakrah (رضي الله عنه) narrated:

«Allah's Messenger (ﷺ) said: Beware of false statement, beware of false witness...

He kept on repeating the last phrase till we thought he would not stop.»²

Ibn Mas'ood (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) said: If anyone takes an oath, and appropriates by it a property belonging to a Muslim, without any legitimate right, Allah will be angry, when He meets him on the Day of Resurrection.

Then Allah's Messenger (ﷺ) recited:

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ

...﴾ (سورة آل عمران: ٧٧)

«Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the hereafter...» (Qur'an 3: 77)»

Abu Umâmah (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) said: Whosoever appropriates the rights of a Muslim illegitimately, Allah will be angry with him when he meets Him.

In another version, it is said: Allah has made hell compulsory for him and deprived him from paradise.

¹ Ahmad's *Majma' az-Zawâ'id*.

² Bukhari and Muslim.

A man asked whether that applied to even a small amount, and he replied: Even if it were a stick from an Arâk tree.»¹

Slandering chaste, believing women

Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ﴾ (سورة النور: ٢٣)

«Those who slander chaste, indiscreet, and believing women are cursed in this life and in the hereafter. For them is a grievous penalty.»
(*Qur'an* 24: 23)

Abu Hurayrah (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) said: Avoid the seven great destructive sins.

The people enquired: O Allah's Messenger! What are they?

He said:

1. To join others in worship along with Allah,
2. To practice sorcery,
3. To end the life which Allah has forbidden except for a just cause (according to Islamic law),
4. To eat up *ribâ* (usury),
5. To eat up an orphan's wealth,
6. To show one's back to the enemy and flee from the battlefield at the time of fighting, and
7. To accuse (of adultery) chaste women who never even think of anything touching chastity and are good believers.»²

¹ Muslim.

² Bukhari and Muslim.

The two-faced person

Allah (ﷻ) says:

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ﴾ (سورة البقرة: ١٤)

«When they meet those who believe, they say: We believe, but when they are alone with their evil ones, they say: We are really with you; we were only jesting.» (Qur'an 2: 14)

Allah, the All-Glorious, says:

﴿مُذَبِّبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ...﴾ (سورة النساء: ١٤٣)

«[They are] swaying between this and that belonging neither to these nor to those...» (Qur'an 4: 143)

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«The worst people before Allah on the Day of Resurrection will be the two-faced people who appear to some people with one face and to other people with another face.»¹

Anas (رضي الله عنه) narrated Messenger of Allah (ﷺ) as saying:

«He who is two-faced (in this world) will have two tongues of fire on the Day of Resurrection.»²

Calumny

Allah (ﷻ) says:

﴿هَٰذَا مَثَلٌ ذَمِيمٌ﴾ (سورة القلم: ١١)

«A slanderer, going about with calumnies.» (Qur'an 68: 11)

¹ Bukhari and Muslim.

² al-Bazzâr.

Ḥudhayfah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:
«A calumniator (making false charges) will not enter paradise.»¹

Ibn 'Abbâs (رضي الله عنه) narrated that Messenger of Allah (ﷺ) passed by two graves and said:

«Their occupants are being punished for no great sin. One of them did not save himself from being defiled whilst urinating and the other used to go about with calumnies.»²

Ibn Mas'ood (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:
«Should I inform you what is slandering? It is in fact tale-carrying (calumny) between people.»³

To revile, serious slander

Allah (ﷻ) says:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا
بُهْتَنَا وَإِنَّمَا بُيُوتُنَا﴾ (سورة الأحزاب: ٥٨)

«And those who annoy believing men and women undeservedly, bear [on themselves] a calumny and a glaring sin.» (Qur'an 33: 58)

Ibn 'Umar (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) said: If anyone makes an untruthful accusation against a believer, he will be imprisoned by Allah in Radghat al-Khabâl, till he retracts his statement.

The Prophet (ﷺ) was asked: O Allah's Messenger! What is Radghat al-Khabâl?

He replied: The corrupt liquid flowing from the inhabitants of hell.»⁴

¹ Bukhari and Muslim.

² Bukhari and Muslim.

³ Muslim.

⁴ Abu Dâwood.

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) asked if they knew what *gheebah* – gossip, slander – was, and upon receiving the reply that Allah and His Messenger (ﷺ) knew best:

«He said: It is saying something about your brother which he would dislike.

He was asked: What if the things told about the brother were true?

The Prophet (ﷺ) replied: If what you say of him is true, then you have backbitten him, and if it is not true, then you have slandered him.»¹

Cursing

Abu ad-Dardâ' (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«When a man curses anything, the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. It then goes right and left; if it finds no place of entrance, it returns to the thing which was cursed and if it deserves what was said (it enters it), otherwise it returns to the one who uttered it.»²

Abu Dâwood and others also narrated it on the authority of Ibn Mas'ood. Its narrators are authoritative, but it was criticised for being free from the link of the Companions.

Abu Barzah (رضي الله عنه) narrated that a woman invoked curse upon her she-camel. Thereupon Allah's Messenger (ﷺ) said:

«Let the she-camel on which the curse has been invoked not accompany us.»³

¹ Muslim.

² Abu Dâwood with a good chain of narrators.

³ Muslim.

Disclosing secrets

Abu Sa'eed (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Among those who will have the worst position in Allah's sight on the Day of Resurrection is the man who has sex with his wife, and she with him, and then he spreads her secret.

Another version has: The most severe breach of trust in Allah's sight on the Day of Resurrection is...»¹

Jâbir (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«When a man tells you something and then (turns his face away) and departs, it is a trust.»²

Abu Dardâ' (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Whosoever hears somebody telling him something which he would not like to be mentioned openly, then it is a trust binding upon the hearer, even if he was not told to keep it secret.»³

Cursing a Muslim

Thâbit ibn aḍ-Ḍaḥḥâk (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Cursing a believer is like murdering him.»⁴

Abu Hurayrah (رضي الله عنه) said that a man who drank wine was brought to the Prophet (ﷺ) and they beat him. After they finished:

«Someone said to him: May Allah disgrace you!

¹ Muslim.

² at-Tirmidhi – good hadith.

³ Aḥmad.

⁴ Bukhari and Muslim.

On that the Prophet (ﷺ) said: Do not say so, for you are helping Satan overpower him.»¹

Samurah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Do not invoke Allah's curse, Allah's anger, or hell on one another.»²

Abu Dharr (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«No one should call a person *fâsiq* (sinful) or *kâfir* (disbeliever). In case the alleged person is free from such allegations, it will return to the person who accused him.»³

Abu Dharr (رضي الله عنه) narrated in another hadith that the Prophet (ﷺ) said:

«Whoever calls a person *kâfir* (disbeliever) or 'the enemy of Allah', whereas the person accused of is not so, the accusation will return back to him.»

Abusing the deceased

‘Â’ishah (رضي الله عنها) narrated that the Prophet (ﷺ) said:

«Do not abuse the deceased. They have already seen the result of (the deeds) that they forwarded before them.»⁴

A man may curse his parents!

Ibn ‘Umar (رضي الله عنه) reported:

«Allah's Messenger (ﷺ) said: A man's cursing his parents is one of the greatest serious sins.

¹ Bukhari.

² at-Tirmidhi.

³ Bukhari.

⁴ Bukhari.

He was asked: O Allah's Messenger! How does a man curse his parents?

He replied: The man abuses the father of another man who then abuses his father and his mother.»¹

Non-Islamic call prohibited

Once a conflict occurred between some of the Companions, during which a Muhâjir, an emigrant from Makkah, said: "O Muhâjireen help me!" and an Anshâr (a Muslim of Madinah – the helper) said, "O Anshâr help me!" Each called his people to fight with his Muslim group. On hearing that, the Prophet (ﷺ) got angry and said:

«Do you adhere to the practice of pre-Islamic times (the days of *jâhiliyah* or ignorance) while I am amongst you?»²

Intercession in prescribed punishments

Allah (ﷻ) says:

﴿... وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ...﴾
(سورة النور: ٢)

﴿...Let not compassion move you in their case, in a matter prescribed by Allah if you believe in Allah and the Last Day...﴾ (Qur'an 24: 2)

‘Â’ishah (رضي الله عنها) narrated that the people of Quraysh became very worried about the Makhzoomi lady who had committed theft. They said, "Nobody can speak (in favour of the lady) to Allah's Messenger and nobody dares to do that except Usâmah who is the favourite of

¹ Bukhari.

² Muslim.

the Messenger of Allah.” When Usâmah spoke to Allah’s Messenger (ﷺ) about that matter, he said:

«Do you intercede (with me) to violate one of the legal punishments of Allah?»¹

Az-Zubayr (رضي الله عنه) said:

Allah will curse the intercessor and the one for whom he intercedes when the cases reach the ruler and he inflicts a prescribed punishment based on the apparent evidence.²

Ibn ‘Umar (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:

«If anyone’s intercession acts as an obstacle to one of the punishments prescribed by Allah being enacted, then he has opposed Allah’s command.»³

Giving help in a false dispute

Allah (ﷻ) says:

﴿...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...﴾ (سورة

المائدة: ٢)

«...Help you one another in righteousness and piety, but do not help one another in sin and transgression...» (Qur’an 5: 2)

Allah (ﷻ) says:

﴿مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ...﴾ (سورة النساء: ٨٥)

«Whoever intercedes in a good cause becomes a partner therein, and whoever recommends and helps an evil cause shares its burden...» (Qur’an 4: 85)

¹ Bukhari and Muslim.

² Mâlik in *al-Muwatta’a* and *Majma’ az-Zawâ'id*.

³ Aḥmad and Abu Dâwood.

Ibn ‘Umar (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) said: If anyone intercedes and his intercession intervenes as an obstacle preventing one of Allah’s prescribed punishments being enacted, then he has opposed Allah’s command. If anyone argues about something knowing it to be false, he remains in the displeasure of Allah until the hereafter. And if anyone makes an untruthful accusation against a believer he will be imprisoned by Allah in Radghat al-Khabâl till he retracts his statement. The Prophet was asked: O Allah’s Messenger! What is Radghat al-Khabâl?

And he replied: The corrupt liquid flowing from the inhabitants of hell. In another version, the Prophet (ﷺ) said: He who assists falsely in a dispute will draw to himself the wrath of Allah, the All-Mighty.»¹

Speak good or keep silent

Abu Hurayrah (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:

«He who believes in Allah and the Last Day should say what is good, or keep silent.»²

Avoid speech during civil strife

Ibn ‘Umar (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:

«There will be civil strife which will wipe out the Arabs, and those slain will go to hell. During it the wagging tongue will be more severe than the blows of the sword.»³

¹ Abu Dâwood, with good chain of narrators.

² Muslim.

³ Abu Dâwood and *Mishkât al-Maṣâbeeh*.

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «There will be civil strife which will render people deaf, dumb and blind regarding what is right, and the wagging of the tongues during it will be like the cutting of swords.»¹

The saying, “People have perished”

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «When a man says that people have perished, he will be the one who will suffer that fate the most.»²

Boasting

Allah (ﷻ) says:

﴿... قَالَ أَنَا خَيْرٌ مِنْهُ...﴾ (سورة الأعراف: ١٢)

﴿...He [Iblees] said: I am better than him [Âdam]...﴾ (Qur'an 7: 12)

‘Iyâd ibn Hîmâr (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: «Allah has revealed to me that you must be humble, so that no one boasts over another or oppresses another.»³

Abu Mâlik al-Ash‘ari (رضي الله عنه) narrated:

«The Prophet (ﷺ) said: Among my people there are four characteristics belonging to the pre-Islamic period which they do not abandon: boasting of high rank, reviling other people's genealogies, seeking rain by stars, and wailing over the dead.

¹ Abu Dâwood.

² Muslim.

³ Muslim.

Then he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.»¹

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «People must cease to boast about their ancestors who have died, who are merely fuel in hell, or they will certainly be of less estimation with Allah than the beetles. Allah has removed from you the pride of the pre-Islamic period and its praising your ancestors. One is either a pious believer or a miserable sinner. All men are the sons of Adam and Adam was created from dust.»²

Reviling others' race

Abu Hurayrah narrated that Allah's Messenger (ﷺ) said:

«There are two characteristics among people, which may lead to unbelief. Reviling others' ancestry and wailing over the dead.»³

Claiming false ancestry

Sa'd ibn Abi Waqqâs (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «If anyone knowingly claims as his father the one who is, definitely, not his father, then paradise is forbidden for him.»⁴

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «Do not deny your fathers (that is, claim to be the sons of persons other than your fathers), for he who denies his (real) father is charged with disbelief.»⁵

¹ Muslim.

² at-Tirmidhi.

³ Muslim.

⁴ Bukhari and Muslim.

⁵ Bukhari and Muslim.

‘Ali ibn Abi Ṭālib (عليه السلام) narrated that Allah’s Messenger (ﷺ) said: «If anyone makes a false claim to paternity or false clientele, the curse of Allah, the angels and all humankind will rest upon him and no repentance or ransom will be accepted from him on the Day of Resurrection.»¹

Denying lineage

‘Amr ibn Shu‘ayb (عليه السلام) narrated on the authority of his father that his grandfather stated that Allah’s Messenger (ﷺ) said:

«He who turns against his ancestry, even if it is a low one, or claims an unknown ancestry is charged with unbelief.»²

Abu Hurayrah (عليه السلام) narrated that Allah’s Messenger (ﷺ) said: «Any woman who brings into a family one who does not belong to it can expect no mercy from Allah and Allah will not bring her into His paradise; Allah will turn away from any man who disowns his child while looking at him, and shame will be upon him in the presence of all creatures, the first and last of them.»³

False claims and transgressing in quarrels

Ibn ‘Umar (عليه السلام) narrated:

He who claims to be a perfect believer is an unbeliever, he who claims that he will definitely be in paradise will be in hell, and he who pretends that he is a learned man is an ignorant idiot.⁴

¹ Bukhari and Muslim.

² *Kanz al-‘Ummāl*. Aṭ-Ṭabarānī also narrated something to the same effect on the authority of Abu Bakr aṣ-Ṣiddeeq.

³ Abu Dâwood and Ibn Ḥibbân.

⁴ *It-ḥaf as-Sâdat al-Muttaqeen*.

A similar hadith has also been narrated on the authority of Ibn Mas'ood and 'Umar (رضي الله عنه).

Abu Dharr (رضي الله عنه) narrated that he heard Allah's Messenger (ﷺ) say:

«A person who attributes his fatherhood to anyone other than his real father, knowing that he is not his father, commits an act of disbelief. And he who makes a claim of anything which in fact does not belong to him is none of us, and he should make his abode in hell. He who labels anyone a disbeliever or calls him the enemy of Allah and he is in fact not so, his charge will revert to him.»¹

Claiming knowledge with pride

'Umar (رضي الله عنه) narrated:

«Allah's Messenger (ﷺ) said: Islam will have the upper hand over its enemies till the merchants branch off across the seas and the horses wade through water (fighting) for Allah's cause. Then there will be some people who will recite the Qur'an and say: Can anybody recite better than us? Who knows better than us? Who is more knowledgeable in religion than us?

Then the Prophet (ﷺ) asked: Is there any good in those people?

They replied: Allah and His Messenger know best.

He said: They will be from this nation, and they are the fuel of hell.»²

Aṭ-Ṭabarānī narrated something to the same effect on the authority of Ibn 'Abbās, and al-Mundhirī said that its chain of narrators is good.

¹ Bukhari and Muslim.

² al-Bazzār, *Majma' az-Zawâ'id*, graded as a fair chain of narrators.

Being ungrateful

Ibn ‘Abbās (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) said: I was shown hell and found that the majority of its inhabitants were women who were ungrateful.

It was asked: Do they disbelieve in Allah? (Or are they ungrateful to Allah?)

And he replied: They are ungrateful to their husbands and are ungrateful for the favours and the good done to them. If you have always been good to any of them (women) and then she sees something which she dislikes, she will say: I have never received any good, at all, from you.»¹

Abu Hurayrah (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said: «He will be ungrateful to Allah who does not thank people (for their favours.»²

Jâbir (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said: «If anyone is given a gift and has the means, he should offer a similar gift in return, but if he does not have the means, then he should express commendation, for he who expresses commendation has given thanks and he who conceals a matter has been ungrateful.»³

Slandering the pious and ridiculing the poor

Ibn Mas‘ood (رضي الله عنه) said: When the verses of charity were revealed, we used to work as porters.

¹ Bukhari.

² at-Tirmidhi, authentic.

³ at-Tirmidhi.

A man came and gave a large amount in charity and some people said: He is showing off.

Another man came and gave a *ṣāʿ* in charity and then they said: Allah is not in need of this small amount of charity.

Then Allah (ﷻ) revealed:

﴿الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾
(سورة التوبة: ٧٩)

«Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – Allah will ridicule them, and they shall have a grievous chastisement.» (Qur'an 9: 79)¹

Ridicule

Allah, the All-Glorious, says:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ﴾
(سورة المطففين: ٢٩-٣٠)

«Those in sin used to laugh at those who believed, and whenever they passed by them, used to wink at each other [in mockery].» (Qur'an 83: 29-30)

Allah, the All-Gracious, says:

﴿فَاتَّخَذْتُمُوهُمْ سَخِرًا حَتَّىٰ أَنسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ﴾
(سورة المؤمنون: ١١٠)

«But you treated them with ridicule to the point that they made you forget My remembrance, and you used to laugh at them.» (Qur'an 23: 110)

¹ Bukhari and Muslim.

Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ...﴾ (سورة الحجرات: ١١)

«O you who believe! Let not some men among you laugh at others; it may be that the [latter] are better than the former. Nor let some women laugh at others; it may be that the [latter] are better than the former...» (Qur'an 49: 11)

Al-Hasan (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«A person who ridicules people will find himself in the hereafter in front of one of the gates of paradise. The gate will be opened, and it will be said to him: This way! And he will move towards it with grief and anxiety, but it will be closed as soon as he reaches it. Then another gate will be opened and it will be said to him: This way! And he will move towards it with grief and anxiety, but it will be closed as soon as he reaches it. And this will continue to recur till he will be in a state of utter despair, until when one of the gates of paradise will be opened and it will be said to him to come towards it, he will not move.»¹

Ibn 'Umar (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«He who dies as an evil-gossiper, who backbites and calls others by offensive nicknames, will be given a sign on the Day of Resurrection that Allah will brand him (like a beast) on his face from both sides of the mouth.»²

Frightening a Muslim

'Abdur-Rahmân ibn Abu Laylâ related from the Companions of the Prophet (ﷺ):

¹ al-Bayhaqi, *It-haf as-Sâdat al-Muttaqeen*.

² Ibn Abu Hâtim et al., and *Majma' az-Zawâ'id*.

«They accompanied the Prophet (ﷺ) on a journey. One of them went asleep during it. One of them went with a rope he had with him and seized him, with the result that the sleeping Companion was startled. Allah's Messenger (ﷺ) said: It is not lawful for a Muslim to frighten his brother.»¹

Boasting of receiving what has not been given

Asmâ' (رضي الله عنها) said:

«A woman asked the Prophet (ﷺ): O Messenger of Allah! My husband has a co-wife; will it be wrong for me to boast of receiving from my husband what he has not given me (in order to tease her)?

He replied: The one who boasts of receiving what he has not been given is just like the false teller who has put on two garments of falsehood.»²

Talking about disobedience

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«All the sins of my followers will be forgiven except those of the *mujâhiseen* (those who commit sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night, and Allah screens it from the public; then he comes in the morning and says: O so-and-so, I did such and such (evil) deed yesterday, though he spent his night screened by his Lord (none

¹ Abu Dâwood.

² Bukhari and Muslim.

knowing about his sin) and in the morning he removes Allah's screen from himself.»¹

Accusation of adultery

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«If somebody accuses his slave of adultery and the slave is free from what he says, he (the master) will be flogged on the Day of Resurrection.»²

Calling a sinner 'master'

Buraydah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Do not call a hypocrite "master" (*sayyid*), for if he is not a master you will displease your Lord.»³

Swearing by one's honesty

Buraydah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«He who swears by his honesty is not one of us.»⁴

Swearing by a religion other than Islam

Abu Zayd (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

¹ Bukhari and Muslim.

² Bukhari and Muslim.

³ Abu Dâwood, a sound chain of narrators.

⁴ Abu Dâwood, a sound chain of narrators.

«If anyone swears falsely and deliberately by a religion other than Islam, he is like what he said (for example, if he says: If such a thing is not true, then I am a Jew, then he is really a Jew if he is a liar).»¹

Buraydah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«If anyone takes an oath and says: I am free from Islam; now if he is a liar (in his oath), he will not return to Islam with soundness.»²

Backbiting

Allah (ﷻ) says:

﴿...وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا...﴾ (سورة الحجرات: ١٢)

﴿...neither backbite one another...﴾ (Qur'an 49: 12)

Abu Bakrah (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) asked, in his sermon on the Day of Sacrifice: What month is this?

We remained silent thinking he would give it a new name.

He then asked: Is it not Dhul-Hijjah?

We replied that it was.

He then asked: What town is this?

We kept silent thinking he would give it a new name, but he asked: Is it not Allah's Sacred Town?

We then replied that it was.

He then asked: What day is this?

We remained silent thinking he would give it a new name, but he said: Is it not the Day of Sacrifice?

We replied that it was.

¹ Bukhari and Muslim.

² Abu Dâwood.

He then said: Your lives, your property and your honour are inviolable like this day of yours in this town of yours in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! So do not turn to disbelief after me by striking the necks of one another. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it.

Then he asked: Have I delivered the message?

We replied that he had; he then said: O Allah, testify, be witness.

He repeated the last sentence three times.»¹

Ibn 'Amr (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«The Muslim is he who avoids harming (other) Muslims with his tongue and hands, and the Muhâjir (emigrant) is he who abandons what Allah has prohibited.»²

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«If anyone eats the flesh of his brother (that is, backbites him) in this world, it will be said to him on the Day of Resurrection: Eat the flesh of your dead brother now, as you did when he was alive.

When he eats it, he will become very grim and will cry because of it.»³

Abu Hurayrah narrated:

«Concerning Mâ'iz, who offered himself to be stoned to death for adultery (and he was stoned), someone said to another: Look at this man whose fault was concealed by Allah, but he could not leave the matter alone, so he was stoned like a dog!

¹ Bukhari and Muslim.

² Bukhari and Muslim.

³ Abu Ya'lâ, *Majma' az-Zawâ'id*, with a good chain of narrators.

The Prophet (ﷺ) said to him: Eat some of this dead donkey corpse, as you just enjoyed dishonouring this man (Mâ'iz). This is much more serious than eating from this corpse.»¹

Ibn 'Abbâs (رضي الله عنه) narrated that the Prophet (ﷺ) passed by two graves and said:

«They are being punished, but not for a great sin but it is great. One of them did not keep himself from being defiled whilst urinating and the other went about with calumnies.»²

Bukhari transmitted something to the same effect in *al-Adab al-Mufrad*, on the authority of Jâbir with the words:

«One of them used to backbite people.»

'Â'ishah (رضي الله عنها) narrated:

«I said to the Prophet (ﷺ): It is enough for you in Şafiyah that she is such and such (meaning that she was short statured).

The Prophet (ﷺ) replied: You have uttered a word which would change the sea if it were mixed into it.

I imitated a person before him and the Prophet (ﷺ) said: I do not like that I should imitate someone even (if I am paid) in return such and such.»³

Leading the blind astray

Abu Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) cursed the one who deliberately leads a blind person astray.⁴

Mu'âdh (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

¹ Ibn Hîbbân, authentic; also Bukhari in *al-Adab al-Mufrad*.

² Bukhari and Muslim.

³ Abu Dâwood, at-Tirmidhi and Aḥmad.

⁴ Aḥmad and al-Bayhaqi.

«If anyone guards a believer from a hypocrite's harm, Allah will send an angel who will guard his flesh on the Day of Resurrection from the fire of hell. Whoever attacks a Muslim, saying something in order to disgrace him, will be restrained by Allah on the bridge over hell till he is acquitted of what he said.»¹

Publicizing immorality

Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ...﴾ (سورة النور: ١٩)

«Indeed those who love to see that immorality be spread among the believers will have a grievous torment in this life and in the hereafter...» (Qur'an 24: 19)

Bribery

Allah (ﷻ) says:

﴿...وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا...﴾ (سورة البقرة: ٤١)

«...Sell not My signs for a small price...» (Qur'an 2: 41)

Ibn 'Amr (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Cursed is the one who bribes others and cursed is the one who takes bribes.»²

Thawbân (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) has cursed the one who bribes, the one who takes bribes and the one who is a go-between for them.»³

¹ Abu Dâwood.

² at-Tirmidhi, who rated it as authentic.

³ Aḥmad.

Presents for men of authority

Abu Ḥumayd ‘Abdur-Raḥmân ibn Sa’d as-Sâ’idi (رضي الله عنه) narrated:

«Allah’s Messenger (ﷺ) appointed a man to collect alms. After he returned, he said: This is for you, and this was given to me as a present.

The Prophet (ﷺ) said: What is the matter with a man whom we employ to deal with certain matters Allah entrusted us with, then he comes and says: This is for you and this is a present which was given to me? Why did he not sit in his father’s or his mother’s house and see whether anything would be given to him? By Him, in Whose Hand the soul of Muhammad is, whoever among you takes anything unlawfully will meet Allah on the Day of Resurrection carrying it, be it a camel which rambles, an ox which bellows, or a sheep which bleats.

He then raised his arms till we could see the place where the hair grow under armpits. Then he said: O Allah, have I conveyed admonition? He said this three times.»¹

Gifts for intercession

Abu Umâmah (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:

«If anyone interceded for someone and the one for whom he interceded gave him a present which he accepted, he will be guilty of a serious type of usury.»²

Ibrâheem al-Ḥarbi narrated that ‘Abdullâh ibn Mas‘ood (رضي الله عنه) said:

If a man asks another to do a favour for him and the favour is done, and the beneficiary gives him a present which the latter accepts, it is called *as-suḥt* – ill-gotten possession.

¹ Bukhari and Muslim.

² Abu Dâwood.

Masrooq reported that ‘Abdullâh ibn Mas‘ood (رضي الله عنه) said: If anyone helps a Muslim in restoring his rights and protects him from being treated wrongly, and the sufferer gives him something in lieu thereof, be it a little or a lot, it is as-suht – a type of devouring something which is forbidden.

Masrooq said: O Abu ‘Abdur-Raḥmân! We considered that the devouring of forbidden (as-suht) is only a bribe that is given to change the verdict in judgements.

To which Ibn Mas‘ood replied: That would be disbelief!

And he recited the following verse:

﴿...وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾ (سورة المائدة: ٤٤)

﴿...And whosoever does not judge by what Allah has revealed, such are the *kâfiroon* [that is, disbelievers].﴾ (Qur‘an 5: 44)

Acting dishonestly

Allah (ﷻ) says:

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ﴾ ... (سورة آل عمران: ١٦١)

﴿It is not for any Prophet to deceive [humankind] and he who deceives will bring his deceit with him on the Day of Resurrection...﴾ (Qur‘an 3: 161)

Abu Hurayrah (رضي الله عنه) narrated that when Allah granted the Muslims victory, on the Day of Khaybar, and the army moved to the valley, Allah’s Messenger (ﷺ) was accompanied by a slave called Mid‘am. There he was struck by an arrow which killed him. We said, “O Allah’s Messenger! Congratulations to him! He is a martyr.”

«Allah's Messenger (ﷺ) said: Not at all. By Him in Whose Hand my soul is, the cloak he stole on the Day of Khaybar from the spoils, which was not among the shares divided, will blaze with fire upon him.

The people were frightened when they heard that. A man brought a sandal strap, or two sandal straps, and said: O Allah's Messenger! I had taken these on the Day of Khaybar.

The Prophet (ﷺ) said: It is a sandal strap of fire, and two sandal straps of fire.»¹

Obeying the rulers

Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ...﴾ (سورة النساء: ٥٩)

«O you who believe! Obey Allah and obey the Messenger, and those of you [Muslims] who are in authority among you...» (Qur'an 4: 59)

Allah (ﷻ) also says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا...﴾ (سورة التغابن: ١٦)

«So fear Allah as much as you can; listen and obey...» (Qur'an 64: 16)

Mu'adh ibn Jabal (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Fighting is of two kinds. The one who fights to seek Allah's favour, obeys the leader, spends his wealth, helps his associate and avoids doing mischief will have a reward for all the time he is asleep and awake, but the one who fights for pride, for show and to gain a reputation, who disobeys the leader and does mischief on the earth, will not return without blame.»²

¹ Bukhari and Muslim.

² Abu Dâwood and an-Nasâ'i.

Ibn ‘Umar (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:
 «It is obligatory for the believer to listen to and obey (the Muslim leader) whether one likes it or not unless the orders involve disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, one should not listen to it or obey it.»¹

Leaving the community

Allah (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولِيهِ مَا قَوْلَىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾ (سورة النساء: ١١٥)

«If anyone contends with the Messenger even after guidance has been plainly conveyed to him and follows a path other than that becoming to men of faith, we shall leave him on the path he has chosen and land him in hell – what an evil refuge.» (Qur’an 4: 115)

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...﴾ (سورة آل عمران: ١٠٣)

«And hold firmly to the rope of Allah all together and do not become divided...» (Qur’an 3: 103)

Ibn ‘Abbâs (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:
 «Whoever disapproves of something done by his (Muslim) ruler should be patient, for whoever disobeys a Muslim ruler even for a span will die as those who died in the pre-Islamic period of ignorance.»²

Hudhayfah (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) said: There will be leaders after me who will follow neither my guidance nor my Sunnah, among whom will arise men whose hearts will be the hearts of devils in human bodies.

¹ Bukhari and Muslim.

² Bukhari and Muslim.

Hudhayfah asked: O Allah's Messenger! How should I act if I reach that time?

The Prophet (ﷺ) replied: Hear and obey the ruler; even if your back is beaten and your property is taken, you must still hear and obey.»¹

‘Arfajah al-Ashja’i (رضي الله عنه) said that he heard Allah's Messenger (ﷺ) say:

«When you are holding to one single man as your leader, you should kill the one who seeks to undermine your solidarity or disrupt your unity.»²

Allah (ﷻ) says:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً...﴾ (سورة الأنفال: ٢٥)

«And fear a trial which affects not in particular [only] those of you who do wrong...» (Qur'an 8: 25)

Allah, the All-Compassionate, says in another *soorah*:

﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْسِكُمْ شَيْعًا...﴾ (سورة الأنعام: ٦٥)

«Say: He has power to send calamities on you, from above and below, or to cover you with confusion in party strife...» (Qur'an 6: 65)

Ibn ‘Amr (رضي الله عنه) narrated that he accompanied the Prophet (ﷺ) on a journey and they stopped at a place. An announcer of Allah's Messenger (ﷺ) announced that the people should gather together for prayer. So they gathered around Allah's Messenger (ﷺ) and he said: «It was the duty of every Prophet before me to guide his people to what he knew was good for them and warn them against what he knew was bad for them, but this Ummah (that is, Muslims) of yours has its

¹ Muslim.

² Muslim, (Eng. trans.), p. 1032, hadith no. 4567.

days of peace first and then it will be afflicted with trials and things disagreeable to you, in the last phase of its existence. There will be tremendous trials one after the other, each making the previous one dwindle into insignificance. The believer would say when afflicted by a trial: This will bring about my destruction! And it will be over. Then the believer will be afflicted by another trial and he would say: This one is going to be my end. So whoever wishes to be far from hell and enter paradise, let him die with faith in Allah and the Last Day, and he should treat people as he wishes to be treated by them. He who swears allegiance to a Muslim ruler should give him the pledge of his hand and the sincerity of his heart. He should obey him to his best. If another man comes, disputing his right to leadership, you (Muslims) should behead the latter.»¹

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «Do good deeds before trials come like portions of a dark night, when a man will be a believer in the morning and a disbeliever in the evening, and a believer in the evening and a disbeliever in the morning, selling his religion for some worldly goods.»²

Ma'qil ibn Yasâr (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «The reward for engaging in worship during turmoil will be equivalent to migrating to me as Muhâjir (emigrants).»³

«Hudhayfah (رضي الله عنه) said: We were with 'Umar (رضي الله عنه) one day when he asked: Who amongst you has preserved in his mind most perfectly the hadith of Allah's Messenger with regard to turmoil, as he told about it?

I said: It is I.

Thereupon, he said: You are bold (enough to make this claim).

He further asked: How?

¹ Muslim.

² Muslim.

³ Muslim.

I said: I heard Allah's Messenger (ﷺ) say: There would (first) be turmoil for a person with regard to his family, his property, his self, his children, and his neighbours (and the sins committed in their connection) would be expiated by fasting, prayer, charity, enjoining good and prohibiting evil.

Thereupon, 'Umar said: I do not mean (that turmoil on a small scale) but that one which would emerge like the mounting waves of the ocean.

I said: Commander of the Believers, you have nothing to do with it, for the door is closed between you and that.

He asked: Would that door be broken or opened?

I said: No, it would be broken.

Thereupon, he said: Then it would not be closed despite best efforts.

Ḥudhayfah was then asked: Did 'Umar know the door?

Thereupon he said: Yes, he knew it (for certain) just as one knows that night precedes the next day. And I narrated to him something in which there was nothing fabricated.

Shaqeeq (one of the narrators) said: We dared not ask Ḥudhayfah about that door, so we requested Masrooq to ask him. He asked him, and Ḥudhayfah said: (By that door, he meant) 'Umar.»¹

Abu Bakrah (رضي الله عنه) reported:

«Allah's Messenger (ﷺ) said: There would soon be turmoil. Behold! There would be turmoil in which the one seated would be better than the one standing and the one standing would be better than the one walking and the one walking would be better than the one running. Behold! When it comes or it appears the one who has camels should stick to his camels, and he who has sheep or goat should stick to his sheep and goat, and he who has land should stick to the land.

¹ Muslim (Eng. trans.), p. 1499, hadith no. 6914.

A person said: O Allah's Messenger! What about the one who has neither camel nor sheep nor land!

The Prophet (ﷺ) said: He should take his sword, strike its edge on a stone (to make it blunt), and then escape if he can, adding: O Allah, have I conveyed Your message?

This he said three times. A man then said: O Allah's Messenger, what if I am taken by force and made to join one of the ranks though I hated it, and a man strikes me with his sword, or an arrow comes and kills me?

He replied: He will bear the punishment of his sin and yours and go to hell.»¹

Sa'd (رضي الله عنه) narrated:

«He asked: O Messenger of Allah, what shall I do if a man enters (in the fitnah period) into my house and stretches his hand to kill me?

He said: You should be like the better one of Adam's sons.

And he recited this verse:

﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِإِدْيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾ (سورة المائدة: ٢٨)

«If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allah, the Lord of the 'Ālameen [humankind, jinns and all that exists].» (Qur'an 5: 28)²

Killing

«Sâlim ibn 'Abdullâh ibn 'Umar said: O people of 'Iraq, how strange it is that you ask about the minor sins but commit major ones? I heard my father 'Abdullâh ibn 'Umar narrating that he heard Allah's

¹ Muslim, pp. 1495-96, hadith no. 6896.

² Ibn Mâjah, *Kitâb al-Fitan* and Abu Dâwood.

Messenger (ﷺ) saying, whilst he was pointing his hand towards the east: The turmoil would come from this side, from where the horn of the devil will arise, and you will behead one another. And Moosâ (may peace be upon him) killed a person from among the people of Pharaoh unintentionally and Allah said:

﴿...وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَّكَ فُتُونًا...﴾ (سورة طه: ٤٠)

﴿...Then you did kill a man, but We saved you from great distress and tried you with a heavy trial...﴾ (Qur'an 20: 40)»¹

Al-Miqdâd ibn al-Aswad (رضي الله عنه) narrated:

«He asked the Prophet (ﷺ): O Allah's Messenger! If I encountered a person amongst the infidels (in the battlefield) and we fought together and he struck me and cut off one of my hands with his sword, then he (in order to protect himself from me) took shelter of a tree and said that he had accepted Islam for Allah's sake, can I kill him after he has said so?

Allah's Messenger (ﷺ) replied: Do not kill him, for if you kill him, he would be in the position in which you were before you killed him, and you would be in the position in which he had been before he made his testimony.»²

Usâmah ibn Zayd (رضي الله عنه) narrated:

«Allah's Messenger (ﷺ) sent us to Ḥuraqât, a tribe of Juhaynah. We attacked that tribe early in the morning and defeated them. I and a man from the Anṣâr caught hold of one of them. When we overcame him, he said: None has the right to be worshipped but Allah.

At that moment, the Anṣârî spared him, but I attacked him with my spear and killed him. The news had already reached Allah's Messenger. When we came back, he asked me: Usâmah! Did you kill him when he had testified that none has the right to be worshipped but Allah?

¹ Muslim.

² Bukhari and Muslim (Eng. trans), p. 55, hadith no. 173.

I replied: Messenger of Allah! He did that only as a means to escape death.

He said: Did you kill him when he had testified that none has the right to be worshipped but Allah?

The Prophet (ﷺ) went on repeating this to me till I wished I had not embraced Islam before that day.»¹

In another version, it was narrated that the Prophet (ﷺ) asked: «Did you tear his heart in order to find out whether it had professed or not?»

In yet another version:

«Usâmah asked Allah's Messenger (ﷺ): Beg forgiveness for me (from your Lord).

The Prophet (ﷺ) said: What would you do with: None has the right to be worshipped but Allah, when he would come (before you) on the Day of Resurrection?»

Ibn 'Umar (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.»²

Trials

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«He who took up arms against us is not one of us. And he who acted dishonestly towards us is not of us.»³

Muhammad ibn 'Abdur-Raḥmân Abu al-Aswad narrated that the people of Madinah were forced to prepare an army and he was

¹ Bukhari and Muslim (Eng. trans), p. 57, hadith nos. 176-178.

² Bukhari.

³ Muslim (Eng. trans.), p. 58, hadith no. 182.

enlisted in it. Then he met 'Ikrimah and informed him about it. He forbade him strongly to join it and said: Ibn 'Abbâs (رضي الله عنه) told me that some Muslims were with the pagans, increasing their number in a battle against Allah's Messenger (ﷺ). An arrow (from the believers' side) would hit one of them and kill, or he would be struck (with a sword) and killed. Then it was revealed by Allah:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ...﴾ (سورة النساء: ٩٧)

«Verily! As for those whose souls the angels take while wronging themselves [as they stayed among the disbelievers even though emigration was obligatory for them]...» (Qur'an 4: 97)¹

Disobedience to parents

Allah, the All-High, says:

﴿...إِنْ أَشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ﴾ (سورة لقمان: ١٤)

«...Be grateful to Me and to your parents. To Me is [the final] destination.» (Qur'an 31: 14)

Ibn 'Amr (رضي الله عنه) narrated:

«A man came to Allah's Messenger (ﷺ) and said: I pledge my loyalty to you for Hijrah (emigration) and jihad in Allah's cause, wishing to have reward from Allah.

The Prophet (ﷺ) asked him: Are any of your parents alive?

He replied that both were alive. Then the Prophet (ﷺ) said: Are you after the reward from Allah, the All-High?

He said: Yes.

The Prophet (ﷺ) said: Then return to your parents and look after them well.»²

¹ Bukhari.

² Muslim.

Mu'âwiyah ibn Jâhimah (رضي الله عنه) narrated:

«Jâhimah came to the Prophet (ﷺ) and said: O Messenger of Allah! I desire to go on a military expedition and I have come to consult you. He asked him if his mother was alive, and when he replied that she was, the Prophet (ﷺ) said: Stay with her, for paradise is beneath her feet.»¹

Abu Hurayrah (رضي الله عنه) narrated:

«A man said: O Messenger of Allah! Who is most deserving to be treated with the best companionship from me?

He replied: Your mother.

He asked who comes next, and the Prophet (ﷺ) replied: Your mother.

He asked again who comes next, and Allah's Messenger (ﷺ) replied: Your mother.

He asked further who comes next, and the Prophet (ﷺ) replied: Your father.»²

Ibn 'Umar (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«The major sins are:

1. Associating partners with Allah,
2. Being undutiful to one's parents,
3. Killing (unlawfully), and
4. Perjury – false swearing.»³

Breaking kinship ties

Allah (ﷻ) says:

¹ Aḥmad and an-Nasâ'i.

² Bukhari and Muslim.

³ Bukhari.

﴿...وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾﴾ (سورة البقرة: ٢٦-٢٧)

«...He thereby causes to go astray only the transgressors, who break the covenant of Allah after its firm binding, and cut asunder what Allah has commanded to be joined, and spread mischief on earth. They are the utter losers.» (Qur'an 2: 26-27)

Jubayr ibn Muṭ'īm (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«One who severs ties of relationship will not enter paradise.»¹

Abu Hurayrah (رضي الله عنه) narrated:

«Allah's Messenger (ﷺ) said: Verily Allah created the universe and when He had finished that, ties of relationship came forward and said: This is the place for him who seeks refuge from severing (of blood relationship).

He said: Are you not satisfied that I should keep relationship with him who joins your ties of relationship and sever it with him who severs your (ties of relationship)?

They (the ties of blood) said: Certainly so.

Then He said: Well, that is how things are for you.

Then Allah's Messenger (ﷺ) said: Recite if you wish.

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾ (سورة محمد: ٢٢)

«But if you turn away, you are sure to make mischief in the land and sever your ties of kinship.» (Qur'an 47: 22)»²

¹ Bukhari and Muslim.

² Bukhari and Muslim (Eng. trans.), p. 1359, hadith no. 6197.

Harming the neighbour

Allah (ﷻ) says:

﴿...وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذَى الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ...﴾ (سورة النساء: ٣٦)

﴿...Do good to parents, kinsfolk, orphans, those in need, neighbours who are of kin, neighbours who are strangers, the companion by your side...﴾ (Qur'an 4: 36)

Abu Shurayh al-'Adawi narrated that Allah's Messenger (ﷺ) said: «He who believes in Allah and the hereafter should show respect with utmost kindness and courtesy to his guest, he who believes in Allah and the Last Day should be good to his neighbour, and he who believes in Allah and the hereafter should say something good or keep silent.»¹

Abu Hurayrah (رضي الله عنه) reported:

«Allah's Messenger (ﷺ) said: I swear by Allah he does not believe. I swear by Allah he does not believe. I swear by Allah he does not believe.

He was asked who it was and he replied: The one from whose injurious conduct and harm his neighbour is not safe.»²

Ibn 'Amr (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«The best companion in Allah's sight is the one who is best to his companion and the best neighbour in Allah's sight is the one who is best to his neighbour.»³

Ibn 'Umar (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«If any group of people who live in a certain area leave one of their neighbours hungry, then they will lose Allah's protection.»⁴

¹ Muslim (Eng. trans.), p. 935, hadith no. 4286.

² Muslim.

³ at-Tirmidhi.

⁴ Ahmad, *al-Musnad* and al-Hâkim.

Ibn ‘Abbâs (رضي الله عنه) narrated that he heard Allah’s Messenger (ﷺ) saying:

«The believer is not the one who eats his fill while his neighbour goes hungry.»¹

In another narration, it says:

«He is not a believer who eats his fill while his neighbour spends the night hungry.»²

Disrespecting elders

Ibn ‘Amr (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:

«He does not belong to us who does not show mercy to our young ones and does not respect and honour our elders.»³

Abu Moosâ (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:

«Glorifying Allah involves showing honour to a grey-haired Muslim; and to the one who is knowledgeable about the Qur’an, but not to the one who acts extravagantly regarding it or turns away from it; and showing honour to a just ruler.»⁴

Aḥmad transmitted the following hadith in his *Musnad* with a good chain of narrators:

«He does not belong to us who does not show mercy to our elders or does not pay respect to a man who is knowledgeable in the religion.»

¹ al-Ḥâkim.

² *Majma‘ az-Zawâ'id*.

³ at-Tirmidhi.

⁴ Abu Dâwood.

Making the husband angry

Allah (ﷻ) says:

﴿... فَالصَّالِحَاتُ قَنِينَتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ...﴾
(سورة النساء: ٣٤)

﴿...The righteous women are devoutly obedient, and guard in [the husband's absence] what Allah ordered them to guard...﴾ (Qur'an 4: 34)

Abu Hurayrah (رضي الله عنه) narrated:

«Allah's Messenger (ﷺ) said: By the One in Whose Hand is my soul, if a man calls his spouse to his bed and she does not respond (to it), the one in the heavens remains displeased with her till the time her husband becomes pleased with her.

In another version: The angels go on cursing her till morning.»¹

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said: «If I were to order anyone to prostrate before another person, I would order a woman to prostrate herself before her husband.»²

Harming righteous people

Allah (ﷻ) says:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ اَحْتَمَلُوا
بُهْتَنَا وَاثْمًا مِّنَّا﴾ (سورة الأحزاب: ٥٨)

﴿And those who annoy believing men and women undeservedly they bear [on themselves] a calumny and a glaring sin.﴾ (Qur'an 33: 58)

Abu Hurayrah (رضي الله عنه) narrated:

¹ Bukhari and Muslim.

² at-Tirmidhi.

«Abu Sufyân came to Salmân, Şuhayb, and Bilâl in a group (ﷺ). They said to him: Allah's swords have not got their due from the necks of Allah's enemies.

Abu Bakr (ﷺ) said: Do you say this to the shaykh and master of Quraysh?

He (Abu Bakr) then went to the Prophet (ﷺ) and told him. Thereupon the Prophet (ﷺ) said: Perhaps you have angered them, O Abu Bakr; if so, you have angered your Lord.

He therefore went to them and said: Perhaps I have angered you, my brothers?

They replied: No, may Allah forgive you, our dear brother.»¹

Abu Bakrah (ﷺ) narrated that Allah's Messenger (ﷺ) said:

«He who despises the ruler (who is ruling in accordance with Islam) despises Allah.»²

Trust and dishonesty

Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا...﴾ (سورة النساء: ٥٨)

«Allah does command you to render back your trusts to those to whom they are due...» (Qur'an 4: 58)

Allah (ﷻ) says:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا...﴾ (سورة الأحزاب: ٧٢)

«We did indeed offer the trust to the heavens and the earth and the mountains, but they refused to undertake it, being afraid thereof...» (Qur'an 33: 72)

¹ Muslim.

² at-Tirmidhi; a good hadith.

Ibn Mas'ood (رضي الله عنه) said: Being killed in Allah's path will cover up everything except for breaking a trust and owing a debt. A man will be brought on the Day of Resurrection; even if he was killed in Allah's path, it will be said to him: Repay the trust which you had undertaken!

He will say: O my Lord! How can I do this, and the world is over?

It will be said: Take him to the bottomless pit!

The angels will take him to it, and there the trust will be presented with the same appearance when he undertook it; he will see and recognise it, then fall (in the abyss of hell), tracing it till he overtakes it and carries it upon his shoulder (walks); when he thinks that he is almost coming out (of hell), it will slip from his shoulder and he will fall, tracing it, and this will continue forever. Then he said: Prayer is a trust, ablution (*wuḍoo*) is a trust, weight (measure) is a trust, and balance is a trust.

He mentioned many other things, the most serious form of them being deposits (trusts).

The narrator came to al-Barâ' ibn 'Âzib and said: Did you listen to what Ibn Mas'ood said? He said such and such.

Al-Barâ' said: He has said the truth. Have you not heard Allah's words:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا...﴾ (سورة النساء: ٥٨)

﴿Allah commands you to deliver trusts to those to whom they are due...﴾ (Qur'an 4: 58)

Zayd ibn Aslam (رضي الله عنه) said: "Fasting, taking a bath for defilement and what is concealed (from the eyes of the people), and the application of Sharia laws are all trusts."

Rulership is a trust

Abu Hurayrah (رضي الله عنه) reported:

«A man asked Allah's Messenger (ﷺ): When will the Hour (Last Day) be?

The Prophet said: When *amânah* (trust) is lost, then wait for the Hour.

The man asked: How will *amânah* be lost, O Allah's Messenger? He said: When authority is assigned to those who do not deserve it, then wait for the Hour.»¹

Seeking position

‘Abdur-Rahmân ibn Samurah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said to him:

«Do not seek to be a man of authority, for if you are entrusted the position of authority without your asking for it, then Allah will help you; but if you acquire it by asking, then you will be entrusted to it (that is, will not be helped by God). And if you take an oath to do something and later on, find another thing better than that, then do what is better and make expiation for (the dissolution of) your oath.»²

Abu Dharr (رضي الله عنه) narrated that he once asked Allah's Messenger (ﷺ) to allow him to become a governor, but he struck him on his shoulder with his hand and said:

«You are weak (kind), Abu Dharr! And it is a trust which will be a cause of shame and regret on the Day of Resurrection except for him who undertakes it as it ought to be undertaken and fulfils his duty in it.»³

¹ Bukhari.

² Bukhari and Muslim.

³ Muslim.

Deceiving subjects

Ma'qil ibn Yâsar al-Muzani told 'Ubaydullâh ibn Ziyâd when the latter visited him during Ma'qil's illness: I heard the Messenger of Allah (ﷺ) say:

«A ruler who obtains control over the affairs of the Muslims, does not strive for their betterment, and does not serve them sincerely shall not enter paradise with them.»¹

In another version, it is said:

«If any ruler having the authority to rule Muslims dies while he is deceiving them, Allah will forbid paradise for him.»²

Mercy to the subjects

Allah (ﷻ) says:

﴿...وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾ (سورة الحجر: ٨٨)

﴿...But lower your wing [be gentle] to the believers.﴾ (Qur'an 15: 88)

Allah, the All-Merciful, says:

﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَمْ يَأْمُرْ بِهِ لَكُنَّا مِنَ الْخَاسِرِينَ﴾ (سورة آل عمران: ١٥٩)

﴿So by mercy from Allah [O Muhammad] that you were lenient with them...﴾ (Qur'an 3: 159)

'Â'ishah (رضي الله عنها) narrated that Allah's Messenger (ﷺ) said:

«O Allah, whoever (happens to) acquire some kind of control over the affairs of my people and is hard upon them, be You hard upon them and whoever (happens) to acquire some kind of control

¹ Bukhari and Muslim (Eng. trans.), p. 1018, hadith no. 4502.

² Bukhari and Muslim (Eng. trans.), p. 1018, hadith no. 4502.

over the affairs of my people and is kind to them, be You kind to them.»¹

Not fulfilling people's needs

«Abu Maryam al-Azdi (رضي الله عنه) narrated to Mu'âwiyah that he heard Allah's Messenger (ﷺ) saying: If Allah invests to someone the affairs of the Muslims and he (the ruler) ignores their rights, denies their access to him, and neglects their needs, Allah will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection.

Upon hearing this, Mu'âwiyah appointed a man to fulfil the needs of the people.»²

Nepotism

Yazeed ibn Abu Sufyân narrated:

«Abu Bakr (رضي الله عنه) said to him: You have relatives, O Yazeed, and I fear for you that you might prefer them to be in authority, but Allah's Messenger (ﷺ) said: If he who has been made incharge over Muslims, appoints somebody on his authoritative position out of nepotism, on him (will rest) the curse of Allah, of His angels and of all humankind, and Allah will not accept repentance or ransom from him (on the Day of Resurrection) till He introduces him to hell.»³

Ibn 'Abbâs (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

¹ Muslim (Eng. trans.), p. 1016, hadith no. 4494.

² Abu Dâwood and at-Tirmidhi. Abu Dâwood recorded similar report on the authority of 'Amr ibn Murrah al-Juhani. Al-Hâkim graded it authentic.

³ Aḥmad and al-Hâkim; an authentic hadith.

«He who appoints anyone to an administrative post over a group of people, while there is someone else more pious and God-fearing, then he (the ruler) has betrayed Allah, His Messenger and the believers.»¹

Tyranny and injustice

«Anyone who is incharge of the affairs of this Ummah – the Muslims – and is unjust, Allah will cast him into hell.»²

Mu‘âdh (ﷺ) narrated that Allah’s Messenger (ﷺ) said:

«Fear the supplication of the one who is wronged, for there is no veil between it and Allah.»³

‘Adiy ibn ‘Ameerah (ﷺ) narrated that he heard Allah’s Messenger (ﷺ) say:

«If anyone of you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it would be misappropriation (of public funds) and (he) will (have to) produce it on the Day of Resurrection.»⁴

Abu Hurayrah (ﷺ) narrated that Allah’s Messenger (ﷺ) said:

«Woe to the emirs, woe to the chiefs, woe to the superintendents! On the Day of Resurrection, people will wish that they were tied up with their flowing hair or that they were dangling between heaven and earth, and that they had never been made governors over anything.»⁵

¹ al-Ĥâkim; he graded it *ṣaḥeeh* hadith.

² al-Ĥâkim; he authenticated it.

³ Bukhari and Muslim.

⁴ Muslim (Eng. trans.) p. 1020, hadith no. 4514.

⁵ Aḥmad.

Injustice

Abu Dharr (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Abu Dharr! I find that you are weak, and I like for you what I like for myself. Do not rule over (even) two persons and do not manage the property of an orphan.»¹

Buraydah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«Judges are of three types, one of whom will go to paradise and two will go to hell. The one who will go to paradise is the one who knows what is right and gives judgement accordingly, but the one who knows what is right and acts tyrannically in his judgement will go to hell, and the one who gives judgement regarding people when he is ignorant will go to hell, too.»²

Abu Hurayrah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«If anyone is given a legal decision ignorantly, the sin rests on the one who delivered the verdict.»³

Trust

Allah (ﷻ) says:

﴿...فَلْيُوْءِ الَّذِي اَوْثَمْنَ اَمْنَتَهُ وَلْيَتَّقِ اللّٰهَ رَبَّهُ...﴾ (سورة البقرة: ٢٨٣)

﴿...Let him who is trusted fulfil the trust, and fear Allah, his Lord...﴾
(Qur'an 2: 283)

«The Messenger of Allah (ﷺ) foretold to us two hadiths. I have seen one (being fulfilled), and I am waiting for the other. He told us: Amânah (the trust) descended in the innermost (root) of the hearts of

¹ Muslim (Eng. trans.) p. 1016, hadith no. 4492.

² Abu Dâwood.

³ Abu Dâwood.

men (that is, it was in their heart innately, by *fiṭrah*, or pure human nature). Then the Qur'an was revealed and they learnt from the Qur'an and they learned from the Sunnah.

Then the (Prophet ﷺ) told us about the removal of *amânah*. He said: The man would have some sleep, and *amânah* would be taken away from his heart leaving the impression of a faint mark. He would again sleep, and *amânah* would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it.

He (the Prophet ﷺ) then took up a pebble and rolled it over his foot and said: The people would enter into transactions with one another and hardly a person would be left who would return (things) entrusted to him (and there would be a paucity of honest persons) till it would be said: In such and such tribe there is a trustworthy man.

And they would also say about a person: How prudent he is, how handsome he is, and how intelligent he is, whereas in his heart there would be no grain of faith.

Ḥudhayfah (رضي الله عنه) added: I had a time when I did not care with whom amongst you I did business, or I entered into a transaction, for if he were a Muslim, his faith would compel him to discharge his obligation to me; and if he were a Christian or a Jew, his guardian (surety) would compel him to discharge his obligation to me. But today I would not enter into a transaction except with so-and-so.»¹

Ḥudhayfah and Abu Hurayrah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said (part of the hadith of intercession):

«Trust and ties of relationship will be sent away to stand on the sides of the path, right and left.»

¹ Bukhari and Muslim.

Responsibility

Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ...﴾ (سورة التحريم: ٦)

«O you who believe! Save yourselves and your families from the fire [hell] whose fuel is men and stones...» (Qur'an 66: 6)

Ibn 'Umar and his father (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Each of you is a shepherd – a ruler – and each of you is responsible for his subjects. A man is incharge of the inhabitants of his household and he is responsible (and answerable) for his subjects, a woman is incharge of her husband's house and children and she is responsible for them, a son is incharge of his father's property and he is responsible for that, and a servant is incharge of his master's property and he is responsible for it. So each of you is a ruler and each of you is responsible for his subjects.»

Kindness to slaves

«Abu Mas'ood al-Badri (رضي الله عنه) said: I was beating a slave with a whip when I heard a voice behind me. It was Allah's Messenger (ﷺ). He said: Bear in mind, Abu Mas'ood! Allah has more dominance over you than you have upon your slave.

I said: He is free for Allah's sake.

Thereupon the Prophet (ﷺ) said: Had you not done that, (the gates of) hell would have opened for you, or the fire would have touched you.»¹

¹ Muslim (Eng. trans.) p. 884, hadith no. 4088.

Kindness to animals

Ibn Abbâs (ؓ) reported:

«Allah's Messenger (ﷺ) saw a donkey branded on its face. He repudiated.

In another version, it is said: Allah curses the one who brands it!»

In yet another version:

«Allah's Messenger forbade striking the face and branding on the face.»¹

Abu Hurayrah (ؓ) narrated that Allah's Messenger (ﷺ) said:
«A woman entered (hell)fire because of a cat. She had tied it. She neither fed it nor set it free to eat the vermin of the earth till it died.»²

Ibn 'Umar (ؓ) reported that Allah's Messenger (ﷺ) said:
«It is enough to be sinful that a man withholds food from the one he possesses.»³

In another version, it says:

«It is a serious sin for a man to destroy the one he is bound to feed.»⁴

Al-Ḥasan (ؓ) narrated that the Prophet (ﷺ) said to a camel owner who did not give fodder to his animal:

«It will lay an argument against you on the Day of Resurrection.»⁵

Slave's running away

Jâbir (ؓ) reported that Allah's Messenger (ﷺ) said:

¹ Muslim (Eng. trans.) p. 884, hadith no. 4088.

² Bukhari and Muslim.

³ Muslim.

⁴ Abu Dâwood.

⁵ Bukhari and Muslim.

«If any slave runs away from his master, then no protection applies to him.»¹

Wronging a workman

Abu Hurayrah narrated that Allah's Messenger (ﷺ) said:

«There are three types of men whose adversary I shall be, on the Day of Resurrection, and I will overcome in dispute the one whose adversary I will be. A man who makes a covenant in my name but proves to be treacherous; a man who has sold a free man (as a slave) and has consumed the price, and a man who has hired a workman and has exacted full work from him without giving him his wage.»²

A woman asking for divorce

Thawbân (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«If any woman asks her husband for divorce without some strong reason, the odour of paradise will be forbidden to her.»³

Cuckoldry

Ibn 'Umar (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Three types of men will not enter paradise: a son who is undutiful to his parents, a cuckold (a man who agrees to his wife committing adultery), and a woman who imitates men.»⁴

¹ Muslim.

² Bukhari.

³ at-Tirmidhi and Ibn Hibbân.

⁴ *al-Mustadrak* and at-Ṭabarâni, *Majma' az-Zawâ'id*, al-Mundhiri said that its chain of narrators contains no one suspected of falsehood.

Wronging a woman

Allah's Messenger (ﷺ) said:

«Any man who marries a woman for a dower, whether a little or much, intending to give her that dower, then deceives and dies without giving her the due dower, will meet Allah as an adulterer.»¹

Pointing a weapon jokingly

Abu Hurayrah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«None of you should point a weapon towards his Muslim brother, for he knows not that Satan may tempt him while it is in his hand and as a result he will fall into a pit in hell.»²

Abu Hurayrah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«If anyone points a piece of iron at his brother, the angels will curse him till he puts it down, even if he is a brother from the same father and mother.»³

Jâbir (رضي الله عنه) reported:

«Allah's Messenger (ﷺ) forbade handing over the naked (drawn) sword to anyone.»⁴

Abu Bakrah (رضي الله عنه) reported:

«Allah's Messenger (ﷺ) passed by some people who were handing a drawn sword to one another, and he said: Allah curses the one who does this! Have I not forbidden this deed?

¹ at-Ṭabarâni, *Majma' az-Zawâ'id*; a good chain of narrators.

² Bukhari and Muslim.

³ Muslim.

⁴ at-Tirmidhi; a good hadith.

Then he said: If anyone of you draws his sword, looks at it, and then wants to hand it to his brother, he must put it in the scabbard first and then hand it to him.»¹

Partisanship

Jundub ibn ‘Abdullâh (رضي الله عنه) narrated that Allah’s Messenger (ﷺ) said:

«If anyone is killed under a banner of pride, calling for and supporting partisanship, his death will be as that of the jâhiliyah – pre-Islamic period.»²

Ibn Mas‘ood (رضي الله عنه) reported that Allah’s Messenger (ﷺ) said:

«If anyone helps his people in an unrighteous cause, he is like a camel which falls into a well and is pulled out by its tail.»³

Protecting an innovator (A person of heresies)

‘Ali (رضي الله عنه) said:

«Allah’s Messenger (ﷺ) said: Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who cursed his parents; and Allah cursed him who changed the boundary lines (of the land possessed by him).»⁴

¹ Aḥmad.

² Muslim.

³ Abu Dâwood.

⁴ Muslim.

Oppressing an orphan

Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا
وَسَيَصْلُونَ سَعِيرًا﴾ (سورة النساء: ١٠)

«Those who wrongfully devour the properties of orphans, only fill their bellies with fire. They will be burned in the blazing fire!»
(*Qur'an* 4: 10)

Abu Hurayrah (رضي الله عنه) narrated:

«The Messenger of Allah (ﷺ) said: Avoid the seven great destructive sins.

The people enquired: O Allah's Messenger! What are they?

He said:

1. Associating others in worship along with Allah,
2. Practicing sorcery,
3. Killing a person whom Allah has forbidden except for a just cause (according to Islamic law),
4. Consuming ribâ (usury),
5. Devouring an orphan's wealth,
6. Showing one's back to the enemy and fleeing from the battlefield at the time of jihad, and
7. Accusing chaste women who never think of anything touching chastity and are good believers.»¹

Appropriation of land

Sa'eed ibn Zayd (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

¹ Bukhari and Muslim.

«If anyone usurps somebody's land, Allah will engird his neck on the Day of Resurrection with it, adding similar portions from seven earths.»¹

Oppression

Ibn 'Umar (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

«Allah will not accept *ṣalâh* (prayer) from three kinds of people; one who leads the prayers when people do not like him to do so, the one who delays his prayer without reason, and the one who takes into slavery an emancipated slave.»²

Abu Umâmah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said: «Allah will be angry with the person who strips the back of a Muslim without any right to do so when He meets him (on the Day of Resurrection).»³

Oppressing properties

Abu Hurayrah reported that Allah's Messenger (ﷺ) said:

«When a robber robs, and the people look at him, then he is not a believer at the time of committing robbery.»⁴

Forsaking the oppressed

Sahl ibn Hunayf (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

¹ Bukhari and Muslim.

² Abu Dâwood and at-Ṭabarâni, with a good chain of narrators.

³ at-Ṭabarâni in *Majma' az-Zawâ'id*.

⁴ Bukhari.

«If a Muslim is humiliated in the presence of another Muslim who does not help him when he is able to do so, Allah will humiliate the latter in the presence of all the creatures on the Day of Resurrection.»¹

Jâbir and Abu Ṭalḥah (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«If anyone defiles and dishonours a Muslim, Allah will dishonour him in a place where he would hanker after help for his ownself, and if anyone helps a Muslim where he needs it and where his honour is jeopardized, Allah will honour and help him in a place where he would love to be helped and honoured.»²

Muslim brotherhood

Allah (ﷻ) says:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ...﴾ (سورة الحجرات: ١٠)

«The believers are but a single brotherhood, so make peace and reconciliation between your two [contending] brothers...» (Qur'an 49: 10)

Allah, the All-Compassionate, says:

﴿...أَذِلَّةً عَلَى الْمُؤْمِنِينَ أَعِزَّةً عَلَى الْكَافِرِينَ...﴾ (سورة المائدة: ٥٤)

«...A people humble towards the believers and firm towards the unbelievers...» (Qur'an 5: 54)

Ibn 'Abbâs (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«If I were to take a *khaleel* (a most loved person) from amongst my people, I would take Abu Bakr (as most loved), but he is my brother and my Companion in Islam.»³

¹ Aḥmad.

² Abu Dâwood.

³ Bukhari.

Abu Moosâ (ﷺ) narrated that Allah's Messenger (ﷺ) said:

«Believers are to one another like a building whose parts reinforce one another.»¹

An-Nu'mân ibn Basheer (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«The believers are affectionate, merciful and cordial amongst themselves, resembling one body. If any part of the body is not well the whole body shares the sleeplessness (insomnia) and fever.»²

Abu Hurayrah (رضي الله عنه) narrated:

«Allah's Messenger (ﷺ) said: Do not envy one another, do not hate one another, do not bid against one another to raise the price, and do not speak evil of one another behind your backs; one must not offer more than the amount agreed by his brother; be true slaves of Allah and brethren. A Muslim is a Muslim's brother. Do not wrong, desert, or despise him. Piety is found here (pointing three times to his chest). Despising one's Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honour are forbidden to another Muslim.»³

Ibn 'Umar (رضي الله عنه) reported that Allah's Messenger (ﷺ) said:

«A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. If anyone fulfils the needs of his brother, Allah will fulfil his needs; if anyone brought his Muslim brother out of discomfort in this world, Allah will bring him out of his discomforts on the Day of Resurrection, and if anyone conceals a Muslim's faults, Allah will conceal his faults on the Day of Resurrection.»⁴

¹ Bukhari and Muslim.

² Bukhari and Muslim.

³ Muslim.

⁴ Bukhari and Muslim.

Anas (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:
«None of you will have faith till he likes for his Muslim brother what he likes for himself.»¹

On another occasion, he [Anas (رضي الله عنه)] related:
«The Messenger of Allah (ﷺ) said: Help your brother, whether he is an oppressor or he is an oppressed one.
People asked: O Allah's Messenger! How should we help him if he is an oppressor?
The Prophet (ﷺ) said: By preventing him from oppressing others.
This is help to him.»²

This work was completed by the help and grace of Allah. So praise be to Allah, the Cherisher and Sustainer of the Worlds, and may Allah's blessings and peace be upon His Prophet Muhammad, on his family and Companions and on all those who follow him until the Day of Resurrection. *Âmeen* – may Allah sanction the same.



¹ Bukhari and Muslim.

² Bukhari.

Appendix 1: Jihad

This appendix appears in *'Umdat al-Fiqh Explained* (Volume 2) authored by Dr. Hatem al-Haj and published by IIPH

Jihad is the struggle against all forms of evil and injustice, both within one's own self (*nafs*) and against others. Thus, jihad is not limited to the use of military force, although such armed struggle is one form of it, and in that sense, jihad has been practiced and sanctioned by all nations since the beginning of time. After all, there is no nation in our world that does not have an army, and in all nations, martyrdom is seen as the ultimate sacrifice. War, then, may be good or bad, depending on the motives of those who engage in it and their conduct during and after the campaign. We believe that armed struggle was prescribed in Islam to defend not only Muslims but also non-Muslims who suffer from oppression, as well as to support God's cause of justice on Earth. It was also meant to protect the right to worship God, Who created us, in complete security; it is natural that He would want that right granted to His servants.

There are, however, certain Qur'an verses that may be taken out of context and wrongly described as a declaration of endless war against the unbelievers. For example, Allah (ﷻ) says:

﴿... وَاقْتُلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقْتُلُونَكُمْ كَافَّةً...﴾
(سورة التوبة: ٣٦)

﴿...and fight against the polytheists collectively as they fight against you collectively...﴾ (at-Tawbah 9: 36)

And:

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ...﴾
(سورة التوبة: ٥)

﴿And when the sacred months have passed, then kill the polytheists wherever you find them...﴾ (at-Tawbah 9: 5)

While the vast majority of Muslims do not think that we should be fighting perpetually against the rest of humanity, a fringe minority of mostly youth, inflamed by the real and perceived injustices committed against Muslim peoples, use these verses and others to wage jihad against all of their opponents, both Muslims and non-Muslims. Lacking any means to wage conventional wars, they resort to terrorism to pursue their agenda or to avenge themselves against the enemies who fight them. Such is the dilemma that Muslims are facing nowadays and that mars the name of jihad.

It is true that the verses cited are the words of Allah, Most High. He also said:

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾
(سورة التوبة: ٢٩)

﴿Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [that is, Islam] from those who were given the Scripture – [fight] until they give the jizyah [poll tax] willingly while they are humbled.﴾ (at-Tawbah 9: 29)

He also said:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ آنَفَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾ (سورة البقرة: ١٩٣)

«Fight them until there is no [more] fitnah and [until] religion [that is, worship] is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.» (*al-Baqarah* 2: 193)

And the Prophet (ﷺ) said:

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى»

«I was commanded to fight the people until they testify that none is worthy of worship except Allah, and (until) they believe in me and what I came with. If they do that, then they have safeguarded their blood and wealth from me, except according to it (Islam), and their judgment is upon Allah.» (Agreed upon, on the authority of Abu Hurayrah)

Not only that, but in previous scriptures, namely the Bible, much more than this is attributed to God, including the killing of infants and children, referred to in the books of Deuteronomy, Joshua, and others.¹

¹ For example, in the First book of Samuel 15: 1-3, Samuel said to Saul: I am the one the LORD sent to anoint you king over his people Israel; so listen now to the message from the LORD. 2 This is what the LORD Almighty says: I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. 3 Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.

According to Deuteronomy 20:10-18, God said:

10 When you march up to attack a city, make its people an offer of peace.

11 If they accept and open their gates, all the people in it shall be subject =

Certainly, we do not believe that those statements about children and infants are from God, because it would be too hard to provide context that could explain them. However, in Islam, there is an explanatory context for all of these verses. First, it is important to note that Allah (ﷻ) also says:

﴿ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ (٦١)

(سورة الأنفال: ٦١)

﴿And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He Who is the Hearing, the Knowing.﴾ (al-Anfāl 8: 61)

﴿ ... فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ يَقْبَلُوا إِلَيْكُمْ أَلَيْسَ اللَّهُ لَكُمْ عَلَيْهِمْ

سَكِينًا ﴾ (سورة النساء: ٩٠)

= to forced labor and shall work for you. 12 If they refuse to make peace and they engage you in battle, lay siege to that city. 13 When the LORD your God delivers it into your hand, put to the sword all the men in it. 14 As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies. 15 This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby. 16 However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes. 17 Completely destroy them – the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites – as the LORD your God has commanded you. 18 Otherwise, they will teach you to follow all the detestable things they do in worshipping their gods, and you will sin against the LORD your God.

In Numbers 31:17-18, Moosâ said, “17 Now kill all the boys. And kill every woman who has slept with a man, 18 but save for yourselves every girl who has never slept with a man.”

And in Joshua 6: 21, “They devoted the city to the LORD and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.”

«...So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.» (*an-Nisâ' 4: 90*)

Allah's Messenger (ﷺ) said:

«يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا اللَّهَ الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

«O people, do not wish to meet the enemy, and ask Allah for pardon. But if you meet them, be patient and know that paradise is under the shade of the swords.» (Agreed upon, on the authority of 'Abdullâh ibn Abi Awfâ)

Who should be connecting the dots and reconciling the seemingly conflicting reports? The scholars well-grounded in the tradition. One of them, namely Imam Ibn Taymiyah, wrote a treatise on *Qitâl al-Kuffâr wa Muhâdanatuhum* [War and peace (treaties) with the disbelievers], in which he showed conclusively that the 'illah (effective cause) for fighting them is their aggression, not their disbelief. He pointed out that the texts implying an open fight against them can never be used as proof for fighting the people at large, because they appear to contradict other evidences (some of which is mentioned above), the consensus, and even the life of the Messenger (ﷺ) himself. Some of them appear to suggest fighting the people at large until there is no religion on Earth except Islam – yet this is contrary to the consensus. Do you not see that the Messenger of Allah (ﷺ) made peace and truces with non-Muslims? In fact, he said:

«دَعُوا الْحَبَشَةَ مَا وَدَّعُوكُمْ وَاتْرُكُوا التُّرُكَ مَا تَرَكُوكُمْ»

«Leave the Abyssinians alone so long as they leave you (alone), and leave the Turks (alone) as long as they leave you alone.» (Abu Dâwood, and deemed ḥasan by al-Albâni in *Ṣaḥeeḥ al-Jâmi'*)

This clearly indicates that the command to fight does not apply to the people at large. Rather, Ibn al-Qayyim (may Allah bestow mercy upon him) said in *Hidâyat al-Hayârâ* [Guiding the bewildered]:

When Allah sent His Messenger [ﷺ], most of the religions willingly submitted to him and to his caliphs after him. He never forced the religion upon anyone, and he would only fight those who fought and warred against him. As for those who made peace with him, he did not fight them or compel them to embrace his religion, out of compliance with the command of his Lord [ﷻ], Who says:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ...﴾ (سورة البقرة: ٢٥٦)

«There is no compulsion in religion; truth has been made clear from falsehood...» (*al-Baqarah* 2: 256)

These verses and hadiths, which appear to enjoin fighting the people at large, were referring to specific peoples during the Prophet's time, or to fighting in specific circumstances – such as defending the oppressed in accordance with the words of the Most High:

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ ...﴾ (سورة النساء: ٧٥)

«And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children...» (*an-Nisâ* 4: 75)

– or to prevent tyrants from forcing those who embraced Islam to abandon worshipping Allah, the One and Only, as in the words of the Most High:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ...﴾ (سورة البقرة: ١٩٣)

«And fight them until there is no [more] fitnah...» (*al-Baqarah* 2: 193)

– or preemptively against (genuine, not imaginary) enemy aggression, as the Muslims did when the Persians sent troops to arrest the Messenger of Allah (ﷺ), or when the Romans incited their allies, the Christians of Shâm, against the Muslims. The Christians blocked the Muslims' roadways and surrounded their trade caravans, and the ally of the Romans, Shurahbeel ibn 'Amr al-Ghassâni, killed al-Ḥârith ibn 'Amr al-Azdi, who was the Prophet's messenger to the ruler of Busra.

Scholars in the past entertained the following question: Is the default in international relations peace or warfare? The majority viewed peace as the default, while others believed it was warfare, although some of the latter may have been referring to the situation at their time, when they had no stable borders or statehood as we know it. Empires were constantly fighting against others to expand their territories (as can be seen in any infographics showing the changes in the map of Europe over the last one thousand years). If we pose this question to them again, using different wording, asking, "Do we prefer peace or warfare?", perhaps all of them would answer in favor of peace. Did not the Messenger of Allah (ﷺ) say, in addition to all of the aforementioned?

«Indeed, Allah is gentle and loves gentleness, and He grants because of gentleness what He does not grant because of harshness, nor what He grants because of anything else.» (Agreed upon, on the authority of 'Ā'ishah, and this is the wording of Muslim)

If a nation that essentially rules with justice makes peace with us, grants security to the Muslims within its borders, and does not persecute us, then why should we fight them? If our objectives are that no one is deprived of the right to worship their Lord in peace, that no tyrant subjugates any of the creation of Allah, and that no one threatens the interests of our Ummah, and we can attain all that peacefully, is fighting still justified? Would choosing it in these circumstances embody the gentleness that Allah loves in all matters?

Even after all this discussion, we have still not looked at the essence of the matter in question: war. Was war one thousand years ago the same as war today? This is not an insignificant inquiry because applying the legislative rulings correctly is contingent upon understanding the current reality in the place where these specific rulings are to be applied. In our age, the structure of nations has become stabilized and the borders of these nations have become distinct, in contrast to previous ages when nations did not rule themselves. Instead, they were

ruled by dynasties and factions whose sovereignty would expand and then contract, only to be occupied by another.

In the past, the ruling factions fought on the battlefield, but this fighting rarely harmed ordinary people, farmers, women, or the weak. Furthermore, the masses would enjoy the rule of a just nation that replaced the tyranny that they had lived under for decades or centuries. This would bring them joy, just as the Christians of Shâm were overjoyed when the Muslims liberated them from Rome and its allies. But nowadays, the price of warfare is widespread chaos, corruption, and tragedy that do not differentiate between soldiers and civilians – for bombs and rockets are not like arrows and spears. If Imam Ibn Taymiyah ruled that a catapult could not be used except for the necessary jihad (to repel the enemy),¹ what would he say about modern weapons of war?

In the past, jihad was sometimes necessary to secure the deliverance of *da'wah* to the entire creation, for it removed the obstacles, such as the tyrants and their oppressive regimes, that were preventing it. In our times, the deliverance of the *da'wah* is possible through the jihad of articulation and the tongue, via broadcasts, satellite channels, and especially the Internet, which delivers written, audible, and visual statements alike. Furthermore, the *du'ât* can travel to distant lands, mix with their people, and invite them, while enjoying security throughout.

To conclude this point, we can never deny the virtue of jihad and martyrdom in Islam and its raising its people upon courage, dignity, honor, and sacrifice. However, we must also be confident that Islam decisively prefers peace over war.

The default for the relationship with United Nations member states is that of peace. All the Muslim states who signed the charter of this organization committed to peace with the rest of the signatory states. Such a covenant is acceptable in Islam and makes all the world, by

¹ *Majmoo' al-Fatâwâ*, 24:69.

default, a land of *muwâda'ah* (peace). The Ḥanafī *fuqahâ'* declared that *al-muwâda'at al-mutlaqah* (a peace treaty without an agreed-upon term) is one of the types of valid treaties.¹ There is a difference of opinion on this issue among the Shâfi'i and Ḥanbali schools, but Ibn al-Qayyim (d. 751 AH/ 1350 CE), the famous Ḥanbali jurist and disciple of Ibn Taymiyah (d. 728 AH/ 1328 CE), made a strong case for the validity of such treaties.² Imam Muhammad ibn Idrees ash-Shâfi'i (d. 204 AH/ 820 CE) has himself explicitly stated that such a treaty is valid if the parties are given the option to terminate the treaty at will.³ 'Uthmân ibn 'Affân made a treaty with the Nubians that stated:

We (Muslims) shall not wage war against you, prepare for war against you, or attack you, as long as you observe the conditions of the treaty between us and you... But it will not be incumbent upon the Muslims to drive away any enemy who may encounter you, or to prevent him from you, between the limits of the territory of Ulwah and Aswan.⁴

There is another pertinent discussion here, which is that the war that Islam deems justifiable, at times, is an ethical war that must also be Sharia-complaint. It is a war where the civilians, or to be more precise, all non-combatants, are spared. Abu Dâwood reported from Anas that when they had to go to war, the Prophet (ﷺ) would instruct them not to kill "an older man, a child, or a woman," and he would say, "Do righteousness and show kindness, for Allah loves those who are kind." Ibn Mâjah added that the Prophet (ﷺ) forbade killing the

¹ See al-Kâsâni, *Badâ'i' aṣ-Ṣanâ'i'*, 6:77.

² See Ibn al-Qayyim, *Aḥkam Ahl adh-Dhimmaḥ* (Beirut: Dâr al-Kutub al-'Ilmiyah, 2002), 1:336-344.

³ See Muhammad ibn Idrees ash-Shâfi'i, *al-Umm* (Cairo: Dâr al-Fikr, 1961), 4:110.

⁴ See Muhammad Hamidullah, *The Muslim Conduct of State*, (Lahore: Sh. Muhammad Ashraf Publishers, Booksellers, and Exporters, 1987), 293.

'aseef, which is best translated as a non-combatant attachment to the army.

May Allah bring peace, justice, and security to the distressed and suffering among humankind.



Appendix 2: Slavery

This appendix appears in *'Umdat al-Fiqh Explained* (Volume 2) authored by Dr. Hatem al-Haj and published by IIPH

The issue of slavery may be one of the hardest issues to discuss. Our collective conscience as a global community is extremely averse to the discussion because of a variety of factors, not least of which is the cruel treatment that slaves suffered for centuries. Many preachers find it difficult to talk about the issue, particularly when they are asked why Islam's stance did not mandate the immediate and absolute abolition of slavery. Furthermore, classical books of Islamic law contain extensive discussions of the rulings pertaining to the slaves, causing discomfort to many educators who must address them. In the following discussion, I will attempt to highlight some of the facts about Islam's stance on slavery.

A Historical Matter

To begin with, any discussion of slavery in Islam that does not put the issue in its proper historical context will be flawed. No heavenly religion sought to eliminate the institution of slavery more than Islam did. It would welcome the current state of abolishment of slavery

worldwide, and it would certainly be keen on all the nations of the world maintaining this state. A central credo of conduct for Muslims is that when they engage in any agreement, they must comply with it, for Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اؤْفُوا بِالْعُقُودِ...﴾ (سورة المائدة: ١)

﴿O you who have believed, fulfill [all] contracts...﴾ (*al-Mâ'idah* 5: 1)

This defense of the Islamic stance on slavery, and its description of the excellent treatment of the slaves in Islam is, therefore, only a topic of theological and historical importance, not a practical matter.

Never Racist

The second important point to highlight is that slavery in Islam was never a racist practice. In the early history of the Muslim state, there were slaves from all nations, and even before Islam, the Arabs had slaves of all races. The most famous slaves in the history of Islam were the Prophet's esteemed Companions Salmân the Persian, Bilâl the Abyssinian, and Şuhayb the Roman (ﷺ). Indeed, as British historian S. H. Leeder writes, the issue of color was irrelevant to the early Muslims.

"TAKE away that black man!" exclaimed the Christian Archbishop Cyrus. "I can have no discussion with him!" when the Arab conquerors had sent a deputation of their ablest men to discuss terms of surrender of the capital of Egypt, headed by the negro Ubâdah, as the ablest of them all. To the scared archbishop's astonishment, he was told that this man was commissioned by the General Amr; that the Moslems held negroes and white men in equal respect – judging a man by his character and not by his colour.¹

¹ S. H. Leeder, *Veiled Mysteries of Egypt and the Religion of Islam* (New York: Charles Scribners' Sons, 1913), 332.

This is not to claim that there have never been racist Muslims. Racism is a human condition that arises from egoism and is manifested in different forms, such as tribalism, groupism, classism, nationalism, and so on. The closer and more devoted you become to Allah, the less egoistic you will be. The information here is about the institution of slavery in its theory, governing laws, and communal legal practice. Throughout the history of Islamic states, slaves came from all backgrounds; in fact, through most of Islamic history, they were from non-African nations, since there were not many conquests in sub-Saharan Africa. As in the Far East, those nations mostly came into the fold of Islam without war.

Slavery before Islam and in Other Religions

Slavery existed before Islam, and it spanned nearly every culture, nationality, and religion. While it may not have been known among hunter-gatherer populations, it was a part of every ancient civilization. In both a socio-geographic and religious context, slavery was normalized and tolerated worldwide, including in pre-Columbian America. Slavery was also common in Africa; in non-Muslim Africa, it was associated with pagan practices such as burying one or two young slaves alive next to the body of their deceased master. The spread of Islam is credited with ending this practice.¹

Research shows that no religion encouraged the ending of the practice as much as Islam did; likewise, no religion encouraged the beneficent treatment of the slaves as much as Islam did.

Here are some mentions of slavery in the Bible. (Note that the newer translations have changed the word 'slave' to 'servant'.)

¹ Murray Gordon, *Slavery in the Arab World* (New York: New Amsterdam, 1989), 7.

Numbers 31: 17-18, NIV

Now kill all the boys. And kill every woman who has slept with a man, but save for yourselves every girl who has never slept with a man.

This statement, attributed to Moosâ (ﷺ), clearly allows capturing, enslaving and having sex with young women.

Leviticus 25: 44-46, NIV

Your male and female slaves are to come from the nations around you; from them you may buy slaves. You may also buy some of the temporary residents living among you and members of their clans born in your country, and they will become your property. You can bequeath them to your children as inherited property and can make them slaves for life, but you must not rule over your fellow Israelites ruthlessly...

Exodus 21: 2-11, GNB

If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him. If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone. But if the slave plainly says, "I love my master, my wife and my children; I will not go out as a free man," then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.

American historian and philosopher Will Durant describes the position of the Church as follows:

The Church did not condemn slavery. Orthodox and heretic, Roman and barbarian alike assumed the institution to be natural and indestructible; a few philosophers protested, but they too had

slaves... Pagan laws condemned to slavery any free woman who married a slave; the laws of Constantine ordered the woman to be executed, and the slave to be burned alive. The Emperor Gratian decreed that a slave who accused his master of any offense except high treason to the state should be burned alive at once, without inquiring into the justice of the charge.¹

Islam's Answer to the Dilemma of Slavery

It may be said that Islam did not take an absolute abolitionist stance on the institution of slavery, and this is true to some extent. One must remember, though, that during the time of the ministry of the Prophet (ﷺ), not only was the immediate abolitionist approach not proposed by any religious or secular order, but it would have been infeasible. Furthermore, it might have resulted in social and economic turmoil, not only for the larger communities, but firstly for the many slaves who would have been unable to fend for themselves.

In addition, the issue of how to handle war captives made slavery the surest path to saving their lives. In the past, armies could not keep the captives in prison and provide for them due to the scarcity of resources. Freeing them was not always possible because they could regroup and go back to fighting.

Finally, since the enslavement of captives was a common practice of all armies, it would have been unexpected for the Muslims to free all the captives when they won a battle but still be taken as captives when they lost.

Islam's answer to the dilemma of slavery can be summarized in two major points:

¹ Will Durant, *The Story of Civilization: Vol. 4, The Age of Faith* (New York: Simon and Schuster, 1950).

1. Gradual diminishment of the institution by simultaneously cutting off its tributaries and widening its runoffs
2. Enjoining the excellent treatment of slaves for as long as the institution survived

In the following paragraphs, I will address these two points.

The Gradual Diminishment of the Institution of Slavery

When one wishes to drain a river of its water, there are two methods: cutting off its tributaries (sources) and increasing its runoffs. Before Islam, a person could be condemned into slavery through various means, including a man selling his own wife or child, child abandonment, debt-slavery, captivity in war, kidnapping, and as a punishment for certain crimes. Islam cut off all of those tributaries that fed into the river of slavery except for one: captivity in war, for, as mentioned previously, it was a logistical necessity at times and, more importantly, enslavement helped protect the captives' lives. Despite that, Islam recommended freeing those captives. The Prophet (ﷺ) said:

«فُكُّوا الْعَانِيَّ يَعْزِي الْأَسِيرَ وَأَطْعِمُوا الْجَائِعَ وَعَوِّدُوا الْمَرِيضَ»

«Free the captives, feed the hungry, and visit the sick.» (Bukhari)

Islam's Encouragement of the Emancipation of Slaves

Evidence from the Qur'an and the Sunnah makes it clear that the emancipation of slaves is considered one of the greatest virtues and ways to earn the Lord's pleasure.

Allah (ﷻ) said:

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ ﴿١٠﴾ فَلَا أَفْئَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكَرَبَهُ ﴿١٣﴾ (سورة البلد: ١٠-١٣)

«And have shown him [humankind] the two ways [of good and evil]? But he has not broken through the difficult pass [to righteousness]. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave.» (al-Balad 90: 10-13)

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ فِي الرِّقَابِ ...﴾ (سورة البقرة: ١٧٧)

«Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves...» (al-Baqarah 2: 177)

Abu Hurayrah narrated that the Prophet (ﷺ) said:

«مَنْ أَعْتَقَ رَقَبَةً مُّسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ»

«Whoever frees a Muslim slave, Allah will save all the parts of his body from the (hell) fire as he has freed the body parts of the slave.»

Sa'eed ibn Marjānah said that he narrated this hadith to 'Ali ibn al-Ḥusayn, who then freed his slave, even though 'Abdullāh ibn Ja'far had offered him ten thousand dirhams, or one thousand dinars, for that slave. (Bukhari)

Abu Hurayrah also narrated that the Prophet (ﷺ) said:

«مَنْ أَعْتَقَ شَقِصًا لَهُ فِي عَبْدٍ أَعْتَقَ كُلَّهُ إِنْ كَانَ لَهُ مَالٌ وَإِلَّا يَسْتَسْعَىٰ غَيْرَ مُشْقُوقٍ عَلَيْهِ»

«Whoever frees his portion of a jointly-owned slave should free the slave completely by paying the rest of his price if he has enough money; otherwise, the price of the slave is to be estimated, and the slave should be helped to work, without hardship, until he can pay the rest of his price.» (Bukhari)

Islam also specified the freeing of slaves as the expiation for many sins.

Yet the best system Islam legislated was to give the slaves control over their own passage into the world of the free, by allowing them to purchase their own freedom with the help of the community members whom Allah ordered to support their cause. Allah (ﷻ) says:

﴿... وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ بِمَا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ...﴾ (سورة النور: ٣٣)

﴿...And those who seek a contract [for eventual emancipation] from among whom your right hands possess – then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you...﴾ (an-Noor 24: 33)

This was beneficial for the slaves who had to be weaned from depending on their masters for provisions, for they would have faced problems if they were suddenly required to provide their own food, clothes, and shelter. (We must not underestimate the potential impact on the stability and security of the society if it had been mandated that all the slaves be immediately freed.) Of course, it was also beneficial for the masters, who were, to a great extent, dependent on the slaves for their businesses.

This was also favorable for the community, for they would see responsible people, who knew the value of work and labor, moving from the ranks of the slaves to those of the free.

It is worth noting that the Prophet (ﷺ) led by example. According to the books of *seerah* (the Prophet's noble history), he emancipated

all the slaves he had before Islam was revealed to him, as well as those given to him after Islam. In the most authentic book of Hadith, 'Amr ibn al-Hârith (رضي الله عنه), the brother of the Mother of Believers, Juwayriyah (رضي الله عنها), reported from her that when he died, the Messenger of Allah (ﷺ) left neither a dinar nor a dirham, neither a male nor a female slave, nor anything else except his white riding mule, his weapons, and the land which he had given in charity to wayfarers. (Bukhari: Book 1, Hadith 475)

Finally, in attestation to the Islamic plan for eliminating slavery, C. Snouck Hurgronje writes:

Setting slaves free is one of the most meritorious pious works, and, at the same time, the regular atonement for certain transgressions of the sacred law. So, according to Mohammedan principles, slavery is an institution destined to disappear.¹

Islam's Enjoinment of the Excellent Treatment of the Slaves

The excellent treatment of slaves in Islam is a fact that I will try to highlight by proofs from the textual and historical accounts, including testimonies by non-Muslim historians and thinkers.

In the Qur'an, there are several verses commanding the good treatment of slaves, including:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا ۚ وَاللَّوْلَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا
فَخُورًا﴾ (سورة النساء: ٣٦)

¹ C. Snouck Hurgronje, *Mohammedanism* (New York: G. P. Putnam's Sons, 1916), 129.

﴿Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.﴾ (an-Nisâ' 4: 36)

The Messenger of Allah (ﷺ) repeatedly commanded people to treat the slaves with mercy and compassion. One of his last recommendations to the Muslims before he died was to fear Allah regarding their slaves. A quick review of the following hadiths will further testify to his instructions regarding the excellent treatment of slaves:

«لَا يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَأَمْتِي... فَإِنَّكُمْ الْمَمْلُوكُونَ وَالرَّبُّ اللَّهُ عَزَّ وَجَلَّ»

«None of you should say: My slave ('*abdi*) or: My slave woman – for you are all (Allah's) slaves, and the Lord is Allah, Most High.»
(A sound hadith recorded by Abu Dâwood)

Al-Ma'roor ibn Suwayd narrated:

«I saw Abu Dharr al-Ghifâri wearing a cloak, and his slave was wearing a cloak (like it). We asked him about that.

He replied: Once I abused a man, and he complained of me to the Prophet (ﷺ).

The Prophet (ﷺ) asked me:

«يَا أَبَا ذَرٍّ أَعْيَزْتَهُ بِأَمِّهِ إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ وَلَا تَكْلَفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَفْتُمُوهُمْ فَأَعِينُوهُمْ»

O Abu Dharr! Did you abuse him by slighting his mother? You are a man who has *jâhiliyah* (pre-Islamic ignorance and disbelief).

(He added:) Your slaves are your brethren, upon whom Allah has given you authority. If you have your brethren under your control,

you should feed them with the like of what you eat and clothe them with the like of what you wear. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).» (Bukhari 3:46:721)

The Prophet (ﷺ) unequivocally prohibited the separation of a mother from her slave child. Abu Moosâ reported that he said:

«لَعَنَ رَسُولُ اللَّهِ ﷺ مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا وَبَيْنَ الْأَخِ وَبَيْنَ أَخِيهِ»
 «May he be cursed, he who separates a mother from her child, or a brother from his sibling.» (A weak hadith recorded by Tirmidhi)

And for one who humiliates his slave by beating him or slapping him, the Prophet (ﷺ) said:

«مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتَقَهُ»
 «He who slaps his slave or beats him, there is no expiation for this but to free him.» (Muslim)

The Messenger of Allah (ﷺ) was always concerned about the wellbeing of the slaves, and he would always mention them at the times when he expected the greatest attention from his audience, such as the time of his death and during the Farewell Pilgrimage, where he had the largest audience in his lifetime. “As for your slaves, male and female,” he exhorted them during the Farewell Pilgrimage, “feed them with what you eat yourself and clothe them with what you wear. If you cannot keep them or they commit any fault, discharge them. They are God’s people like unto you and be kind unto them.”¹

No other nation or religious group in the world treated slaves better than the Muslims did, as demonstrated by the aforementioned examples of instructions from Allah and His Messenger (ﷺ). The

¹ Gordon, *Slavery in the Arab World*, 19.

following are the testimonies of non-Muslim historians and leaders regarding this very fact:

On the attitude of the Muslim master towards his slaves, American historian and philosopher Will Durant writes:

...he handled them with a genial humanity that made their lot no worse – perhaps better, as more secure – than that of a factory worker in nineteenth-century Europe... It is astonishing how many sons of slaves rose to high place in the intellectual and political world of Islam, how many, like Mahmud and the early Mameluks, became kings.¹

At the end of the eighteenth century, Mouradgea d'Ohsson (an Armenian historian and diplomat who wrote extensively about the Ottoman Empire) declared:

There is perhaps no nation where the captives, the slaves, the very toilers in the galleys are better provided for or treated with more kindness than among the Muhammedans.²

Napoleon Bonaparte, a military leader who was Emperor of France from 1804 to 1814, is recorded as saying about the condition of slaves in Muslim countries:

In the East, slavery never had the same characteristics as in the West. The slavery of the East is that which is seen in the Holy Scripture: the slave inherits from his master and marries his daughter. Most of the Pashas had been slaves; a great number of grand viziers, all the Mamluks, Ali Bey al-Kabir, and Murad Bey had all been slaves. They started by performing the most menial services in the house of their master and subsequently rose in status because of their merit or through favours. In the West, on

¹ Durant, *The Story of Civilization: Vol. 4, The Age of Faith*, 209.

² H. A. R. Gibb and J. H. Kramers, ed., *The Encyclopaedia of Islam: New Edition*, vol. 1 (Leiden: E. J. Brill, 1986), 35.

the other hand, the slave was always below the domestic servant; he occupied the lowest rank...¹

With regard to the question of concubines and having sex with the slave girls, we must first say that the Prophet (ﷺ) encouraged the masters to free their female slaves and marry them. He said:

«وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَدَّاهَا فَأَحْسَنَ غِدَاءَهَا ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ»

«He will be doubly rewarded... the man who had a slave girl, and he fed her well, taught her manners and educated her, and then freed her and married her.» (Bukhari and Muslim)

Secondly, this system was not new, nor was it introduced by Islam; all the prophets before Islam acknowledged it and used it. There is no argument among the Jews, Christians, and Muslims that Hâjar was the concubine of Prophet Ibrâheem, and the Old Testament contains countless stories about concubines, including those of the Prophets Dâwood and Sulaymân (peace and blessings be upon them).

We can never view sexual relations with a female slave nowadays from the same perspective of those who lived during those times. It is illogical to deal with historical matters without understanding their context; judging a practice as good or bad cannot be done in the abstract, separate from its context and the norms of the time. Prostitution refers to sex outside of the socially acceptable context, but in ancient times, the concubine (like the wife) was allowed to have sex with the master as a legitimate partner. No woman would ever be allowed to have two sexual partners at the same time, so this concubine was not a sex tool to be enjoyed by the master and his relatives and friends. She could be wed to only one person, and

¹ Christian Cherfils, *Bonaparte et l'Islam d'après les Documents Français & Arabes* (Paris: Librairie de la Cour d'Appel et de l'Ordre des Avocats, 1914), 124

her rights, along with the rights of her children, were guaranteed. Ultimately, sex with the female slave provided a way to fulfill her needs, and she also gained a special status once she delivered a child, who had the same rights as the master's other children. After bearing his child, she could not be sold and was freed upon the death of the master.

I would conclude by emphasizing that Islam was keen on the emancipation of slaves, and it enjoined this throughout its teachings. The original and natural state in which God created his servants is the state of freedom, and He desires a return to that freedom. Let us all pray for the deliverance of all people from all forms of disguised slavery that exist in our world today and for the end of all manifestations of subjugation of people by others.



Glossary of Islamic Terms*

<i>abu</i> (or <i>abi</i>)	أَبُو، أَبِي	father (of)
<i>al-‘Ālameen</i>	الْعَالَمِينَ	universe, humankind, jinn and all that exists
<i>al-amānah</i>	الْأَمَانَةَ	trust, honesty, responsibility
<i>āmeen</i>	آمِينَ	O Allah, accept our invocation; amen
<i>Anṣār</i>	الْأَنْصَار	‘helpers’: the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
<i>banu</i> (or <i>bani</i>)	بَنُو، بَنِي	<i>lit.</i> ‘children (of)’; <i>usu.</i> referring to a tribe that claims a common ancestor
<i>deen</i>	دِين	religion
<i>eemān</i>	الْإِيمَان	faith; belief in all the six pillars of the creed of Islam
<i>fāsiqoon</i>	فَاسِقُونَ	<i>sing.</i> fāsiq; disobedient people
<i>fitnah</i>	الْفِتْنَةُ	<i>lit.</i> ‘trial’ or ‘temptation’; (attempting to sow) discord between Muslims
<i>fiṭrah</i>	الْفِطْرَةَ	the natural inclination (of humans) instilled by Allah

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (that is, is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

hadith (<i>hadeeth</i>)	حَدِيث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
<i>ḥasan</i>	حَسَن	a grade of hadith: acceptable or reliable
Hijrah	الهجرة	migration, <i>esp.</i> the migration from Makkah to Madinah by Prophet Muhammad (ﷺ) and his Companions, which marks the start of the Islamic calendar
<i>Iblees</i>	إِبْلِيسَ	another name for Satan in Arabic
<i>jāhiliyah</i>	الجاهلية	<i>lit.</i> 'ignorance'; the age of spiritual darkness before Islam
jihad (<i>jihād</i>)	الجهاد	struggle or striving (in Allah's cause)
<i>jinn</i> (plural of <i>jinni</i>)	الجنّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.
<i>kāfiroon</i>	كَافِرُونَ	Disbelievers
<i>al-laghw</i>	اللغو	nonsense, false, evil or vain talk, non-fruitful things

<i>Muhâjiroon</i> (or <i>Muhâjireen</i>)	المُهَاجِرُونَ	<i>lit.</i> 'emigrants' of any kind; used in Islamic discourse to refer to people who emigrate to safeguard their religion, specifically the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah
Quraysh	قُرَيْشٌ	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
<i>ribâ</i>	الرِّبَا	usury; charging interest on debt
<i>ṣâ'</i>	الصَّاع	a measurement of volume roughly equivalent to 3 litres, or four times the volume of a <i>mudd</i>
<i>ṣalât</i> or <i>ṣalâh</i>	الصَّلَاةُ	formal prayer: a combination of physical postures, Qur'an recitation and supplication
<i>sayyid</i>	السَّيِّدُ	master
Sharia (<i>Sharee'ah</i>)	الشَّرِيعَةُ	Islamic law derived from the Qur'an and the Sunnah
<i>shaykh</i>	شَيْخٌ	teacher; mentor; scholar
<i>shirk</i>	الشِّرْكُ	associating partners with Allah
<i>soorah</i> or <i>soorat</i>	سُورَةٌ	chapter of the Qur'an
<i>Sunnah</i>	السُّنَّةُ	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
<i>tawhêed</i>	التَّوْحِيدُ	the Oneness of Allah: the knowledge that He alone deserves to be worshipped and that He has no partners

<i>Ummah</i>	الْأُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
<i>wali</i> (pl. <i>awliyâ'</i>)	وَلِيّ	friend and helper (of Allah)
<i>wuḍoo'</i>	الْوُضُوءُ	minor ablution required before praying or touching the Qur'an

